ΠΝΕΥΜΑΤΟΛΟΓΙΑ:

OR, A

DISCOURSE

CONCERNING THE

HOLY SPIRIT.

Wherein

AN ACCOUNT IS GIVEN OF HIS NAME, NATURE, PERSONALITY, DISPENSATION, OPERATIONS, AND EFFECTS.

HIS WHOLE WORK IN THE OLD AND NEW CREATION IS EXPLAINED; THE DOCTRINE CONCERNING IT VINDICATED FROM OPPOSITIONS AND REPROACHES.

The

NATURE ALSO AND NECESSITY OF GOSPEL HOLINESS; THE DIFFERENCE BETWEEN GRACE AND MORALITY, OR A SPIRITUAL LIFE UNTO GOD IN EVANGELICAL OBEDIENCE, AND A COURSE OF MORAL VIRTUES, ARE STATED AND DECLARED.

By the late Reverend JOHN OWEN, D. D.

JOHN v. 39. *Search the Scriptures*, &c.

Ἐκ των θειων γραφων θεολογυμεν, κἀν θελωσιν οἱ ἐχθροι, κἀν μη.

CHRYSOSTOM.

IN TWO VOLUMES.

Vol. I.

GLASGOW:

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THE

LIFE

OF THE

AUTHOR.

HE derived his pedigree from Lewis Owen, of Kywn, near Dollegelle, Eſq. who was lineally deſcended from a younger ſon of Kewelyn ap Gwrgan, prince of Glamorgan, lord of Cardiffe; this being the laſt family of the five regal tribes of Wales. Henry Owen, the father of the Dr. was for ſome time miniſter at Stadham in Oxfordſhire, and reckoned a ſtrict puritan. John Owen was his ſecond ſon, who was born at Stadham, 1616. Such was his proficiency in learning, that he was admitted to the univerſity at about 12 years of age. He then purſued his

ſtudies with ſuch diligence that for ſeveral years he allowed himſelf but four hours ſleep in a night. His whole aim and ambition was, as he himſelf afterwards confeſſed with ſhame and ſorrow, to riſe to ſome eminence in church or ſtate, to each of which he was indifferent. When Laud impoſed ſeveral ſuperſtitious rites on the univerſity of Oxford, Mr. Owen had received ſo much light that his conſcience could not ſubmit to them; and God had now made ſuch gracious impreſſions on his heart as inſpired him with a zeal for the purity of his worſhip, and reformation in the church. The change of his judgment ſoon diſcovered itſelf on this occaſion; whereupon his friends forſook him as one infected with puritaniſm, and he became ſo obnoxious to the Laudenſian party that he was forced to leave the college. About this time he was exerciſed with many perplexing thoughts about his ſpiritual ſtate, which with his outward troubles, threw him into a deep melancholy which laſted three months, and it was near

five years before he attained to a ſettled peace. When the civil war commenced, he owned the parliament's cauſe; which his uncle, who had ſupported him at college, being a zealous royaliſt, ſo vehemently reſented, that he turned him at once out of his favour, and ſettled his eſtate upon another perſon. He then lived as chaplain with a perſon of honour, who though a royaliſt, uſed him with great civility; but he going at length into the king's army, Mr. Owen went to London, where he was a perfect ſtranger. He went one Lord's-day to Aldermanbury church with a view to hear Mr. Calamy; but after waiting a long time, a country miniſter (of whom he never could hear any thing any more) came into the pulpit, and preached on Matth. viii. 26. which diſcourſe was bleſt for the removing of his doubts, and laid the foundation of that ſolid peace and comfort which he afterwards enjoyed as long as he lived. His bodily health was now reſtored, and he wrote his book called A Diſplay of Armini-

aniſm, which made way for his advancement. The committee for ejecting ſcandalous miniſters preſented him, on account of it, with the living of Fordham in Eſſex, where he continued a year and a half, to the great ſatisfaction of the pariſh and country round about. On a report that the ſequeſtred incumbent was dead, the patron, who had no regard for Mr. Owen, preſented the living to another; whereupon the people at Coggeſhall, about five miles diſtant, invited him to be their miniſter, and the earl of Warwick, the patron, readily gave him the living; where he preached to a more judicious and more numerous congregation, (ſeldom fewer than 2000) with great ſucceſs. Hitherto he had been a Preyſbyterian; but upon further inquiry he was convinced that the congregational plan was moſt agreeable to the New Teſtament; he accordingly formed a church upon it, which long flouriſhed, and ſubſiſts in good condition to this day. So great a man could not be concealed. He was ſent for to preach

before the parliament, which he did April 29, 1646, on Acts xvi. 2. and ſeveral times afterwards on ſpecial occaſions, particularly the very day after the death of Charles I. His diſcourſe was on Jer. xv. 19, 20. which deſerves to be recorded as a perpetual monument of his integrity, wiſdom, and modeſty. Soon after, calling upon General Fairfax, (with whom he became acquainted at the ſiege of Colcheſter) he met with Cromwell, who laying his hands upon his ſhoulders, ſaid to him, "*Sir, you are the perſon I muſt be acquainted with;*" and from this time contracted an intimate friendſhip with him, which continued to his death. He informed him of his intended expedition into Ireland, and inſiſted upon his company there to reſide in the college at Dublin. With great reluctance, and after much deliberation, Mr. Owen complied, and continued there about a year and a half, preaching and overſeeing the affairs of the college. He then returned to Coggeſhall, but was ſoon called to preach at Whitehall.

In September 1650, Cromwell required him to go with him into Scotland, and he being averſe to go, procured an order of parliament. He ſtaid at Edinburgh about half a year, and once more returned to his people at Coggeſhall, with whom he hoped to have ſpent the remainder of his days. But he was ſoon afterwards called by the houſe of commons to the deanry of Chriſt-Church, Oxford, which, with the conſent of his church, he accepted; and in the following year, (when he was alſo diplomated D. D.) he was choſen vice-chancellor of the univerſity, in which office he continued about five years. This honourable truſt he managed with ſingular prudence. He took care to reſtrain the vicious, to encourage the pious, to prefer men of learning and induſtry, and under his adminiſtration the whole body of that univerſity was viſibly reduced to good order, and furniſhed with a number of excellent ſcholars, and perſons of diſtinguiſhed piety. He diſcovered great moderation both towards

Preſbyterians and Epiſcopalians, to the former of whom he gave ſeveral vacant livings at his diſpoſal, and the latter he was ever ready to oblige. A large congregation of them, ſtatedly celebrated divine ſervice very near him, according to the liturgy of the church of England, but he never gave them the leaſt diſturbance, though he was often urged to it. He was hoſpitable in his houſe, generous in his favours, and charitable to the poor, eſpecially to poor ſcholars, ſome of whom he took into his own family, and maintained at his own charge, giving them academical education. He ſtill redeemed time for his ſtudies, preaching every other Lord's-day at St. Mary's, and often at Stadham, and other adjacent places, and writing ſome excellent books. In 1657 he gave place to Dr. Conant as vice-chancellor, and in 1659 he was caſt out of his deanry, not long after Richard's being made protector.

It has been ſaid*, that he had a principal hand in depoſing Richard, but this he himſelf and his friends ſolemnly denied. After the Dr. had quitted his public ſtation, he retired to Stadham, where he poſſeſſed a good eſtate, and lived privately, till the perſecution grew ſo hot that he was obliged to remove from place to place, and at length came

* Mr. Baxter ſays in his Life, "Dr. Owen and his aſſiſtants did the main-work." In the Memoirs of Dr. Owen this is contradicted, with ſome degree of aſperity. Dr. Calamy as warmly maintains it, by relating what Dr. Manton had declared to ſeveral then living, viz "that being invited to the meeting at Wallingford-houſe, ſtanding in a paſſage, he diſtinctly heard Dr. Owen ſay with vehemence, "*He muſt come down, and he ſhall come down.*" But this is no deciſive evidence, as the Dr. might not then be ſpeaking of the protector: and it is confeſſed that Dr. Manton did not ſo underſtand him till after the event. Mr. Baxter however ſtands exculpated from any intention to propagate falſhood concerning Mr. Owen, by what Mr. Sylveſter relates in his preface, "That he wrote to Mrs. Owen in a moſt affectionate and reſpectful manner, to deſire her to ſend him what ſhe could in favour of the Dr. that he might inſert it, or expunge the above paſſage; but that his offer was rejected with contempt."

to London, where he preached as he had opportunity, and continued writing. His animadverſions on a Popiſh book, called *Fiat lux* (for which Sir E. Nichols procured him the biſhop of London's licence) recommending him to the eſteem of the lord chancellor Hyde, who aſſured him, that "*he had deſerved the beſt of any Engliſh Proteſtant of late years, and that the church was bound to own and advance him;*" at the ſame time offering him preferment, if he would accept it: but expreſſed his ſurprize that ſo learned a man ſhould embrace the novel opinion of Independency. The Dr. offered to prove that it was practiſed for ſeveral hundred years after Chriſt, againſt any biſhop his lordſhip ſhould pleaſe to appoint. They had further diſcourſe about liberty of conſcience, &c. But notwithſtanding all the good ſervice the Dr. had done the church of England, he was perſecuted from place to place, and once very narrowly eſcaped being ſeized by ſome troopers at Oxford, who came in

purſuit of him to the houſe where he was, but rode off on being told by the miſtreſs that he was gone early that morning, which ſhe thought had been the caſe. When laid aſide here, he had thoughts of going into New-England, where he was invited to the government of their univerſity, but he was ſtopped by particular orders from the king. He was afterwards invited to be profeſſor of divinity in the United Provinces; but he felt ſuch a love for his native country, that he could not quit it ſo long as there was any opportunity of being ſerviceable in it. During Charles's indulgence he was aſſiduous in preaching, and ſet up a lecture, to which many perſons of quality and eminent citizens reſorted. The writings which he ſtill continued to produce drew upon him the admiration and reſpect of ſeveral perſons of honour, who were much delighted in his converſation, particularly the earl of Orrery, the earl of Angleſea, lord Willoughby of Parham, lord Wharton, lord Berkley, and Sir

John Trevor. When he was at Turnbridge the duke of York ſent for him, and ſeveral times diſcourſed with him concerning the Diſſenters, &c. and after his return to London he was ſent for by king Charles himſelf, who diſcourſed with him two hours, aſſuring him of his favour and reſpect, telling him he might have acceſs to him when he would. At the ſame time he aſſured the Dr. he was for liberty of conſcience, and was ſenſible of the wrong that had been done to the Diſſenters; as a teſtimony of which he gave him 1000 guineas to diſtribute among thoſe who had ſuffered the moſt. The Dr. had ſome friends alſo among the biſhops, particularly Dr. Wilkins, biſhop of Cheſter, and Dr. Barlow, biſhop of Lincoln, formerly his tutor, who (when he applied to him on behalf of John Bunyan) promiſed to "*deny him nothing that he could legally do;*" though in this caſe he hardly fulfilled his word. This biſhop once aſked the Dr. "*What can you object to our liturgical worſhip which I cannot an-*

ſwer?" The Dr.'s anſwer occaſioned the biſhop to make a pauſe; on which the Dr. ſaid, "*Don't anſwer ſuddenly, but take time till our next meeting*," which never happened. His great worth procured him the eſteem of many ſtrangers who reſorted to him from foreign parts; and many foreign divines having read his Latin works, learned Engliſh for the benefit of the reſt. His correſpondence with the learned abroad was great, and ſeveral travelled into England to ſee and converſe with him. His many labours brought upon him frequent infirmities, whereby he was greatly taken off from his public ſervice, tho' not rendered uſeleſs, for he was continually writing whenever he was able to ſit up. At length he retired to Kenſington. As he was once coming from thence to London, two informers ſeized upon his carriage, but he was diſcharged upon the interpoſition of Sir Edmond Godfrey, a juſtice of the peace, who happened to come by at that inſtant. The Dr. afterwards removed to an houſe

of his own at Ealing, where he finiſhed his courſe. He there employed his thoughts on the other world, as one who was drawing near it, which produced his Meditations on the Glory of Chriſt, in which he breathed out the devotion of a ſoul continually growing in the temper of the heavenly ſtate. Mr. Wood's ill-natured reflection, "*that he did very unwillingly lay down his head and die,*" needs no other anſwer than the following extract from a letter which he dictated to a particular friend but two days before his death: "*I am going to him whom my ſoul has loved, or rather who has loved me with an everlaſting love, which is the whole ground of all my conſolation. The paſſage is very irkſome and weariſome, through ſtrong pains of various ſorts, which are all iſſued in an intermitting fever. All things were provided to carry me to London to-day, according to the advice of my phyſicians; but we are all diſappointed, by my utter diſability to undertake the journey. I am leaving the ſhip of*

the church in a ſtorm; but whilſt the great Pilot is in it, the loſs of a poor under-rower will be inconſiderable. Live, and pray, and hope, and wait patiently, and do not deſpond: the promiſe ſtands invincible, that he will never leave us, nor forſake us," &c. He died on Bartholomew-day, 1683, aged 67. His character (which is drawn at length in his Memoirs) may be briefly ſummed up as follows: As to his perſon, his ſtature was tall; his viſage grave, majeſtic, and comely; his aſpect and deportment, genteel; his mental abilities, incomparible; his temper, affable and courteous; his common diſcourſe moderately facetious. He was a great maſter of his paſſions, eſpecially that of anger; and poſſeſſed great ſerenity of mind, neither elated with honour or eſtate, nor depreſſed with difficulties. Of great moderation in his judgment, and of a charitable ſpirit, willing to think the beſt of all men as far as he could, not confining Chriſtianity to a party. A friend of peace, and a diligent promoter of it

among Chriſtians. In point of learning, he was one of the brighteſt ornaments of the univerſity of Oxford. Mr. Wood, after ſome baſe reflections, thinks fit to own, that "*He was a perſon well ſkilled in the tongues, Rabinical learning, and Jewiſh rites; that he had a great command of his Engliſh pen, and was one of the faireſt and genteeleſt writers that appeared againſt the church of England.*" His Chriſtian temper in managing controverſy was indeed admirable. He was well acquainted with men and things, and would ſhrewdly gueſs a man's temper and deſigns on the firſt acquaintance. His labours as a miniſter of the goſpel were incredible. He was an excellent preacher, having a good elocution, graceful and affectionate. He could, on all occaſions, without any premeditation, expreſs himſelf pertinently on any ſubject; yet his ſermons were moſtly well ſtudied and digeſted, though he generally uſed no notes in the pulpit. His piety and devotion were eminent, and his experimental knowledge of ſpiritual things

very great. In all relations he behaved himſelf like a great Chriſtian. [It ought to be mentioned (as one of his ſucceſſors obſerves) to Dr. Owen's honour, that he ſeems to ~~be~~ have been one of the firſt of our countrymen who entertained juſt and liberal notions of the right of private judgment, and of toleration; which he was honeſt and zealous enough to maintain in his writings, when the times were the leaſt encouraging, for he not only publiſhed two pleas for indulgence and toleration in 1667, when the Diſſenters were ſuffering perſecution under Charles II. but took the ſame ſide much earlier, pleading very cogently againſt intolerance, in an eſſay for the practice of church-government, and a diſcourſe of toleration, both which are printed in the collection of his ſermons and tracts; and clearly appear to have been written, and were probably firſt publiſhed about the beginning of 1647, when the parliament was arrived at full power, and he was much in repute.]

He was buried at Bunhill, with un-

common reſpect, where he has a tomb-ſtone with a Latin inſcription; the following is an accurate Engliſh tranſlation of it:

JOHN OWEN, D. D.
Born in the county of Oxford,
The ſon of an eminent miniſter,
Himſelf more eminent,
And worthy to be enrolled
Among the firſt divines of the age.
Furniſhed with human literature
In all its kinds,
And in its higheſt degrees,
He called forth all his knowledge
In an orderly train
To ſerve the intereſts of religion,
And miniſter in the ſanctuary of his God.
In divinity, practic, polemic, and caſuiſtical,
He excelled others, and was in all equal to himſelf.
The Arminian, Socinian, and Popiſh errors,
Thoſe Hydras, whoſe contaminated breath,
And deadly poiſon infeſted the church,
He, with more than Herculean labour,
Repulſed, vanquiſhed, and deſtroyed.
The whole œconomy of redeeming grace,
Revealed and applied by the Holy Spirit,
He deeply inveſtigated, and communicated to others,
Having firſt felt its divine energy,
According to its draught in the holy ſcriptures,
Transfuſed into his own boſom.
Superior to all terrene purſuits,
He conſtantly cheriſhed, and largely experienced
That bliſsful communion with Diety
He ſo admirable deſcribes in his writings.

While on the road to heaven
His elevated mind
Almoſt comprehended
Its full glories and joys.
When he was conſulted
On caſes of conſcience
His reſolutions contained
The wiſdom of an oracle.
He was a ſcribe every way inſtructed
In the myſteries of the kingdom of God.
In converſation he held up to many,
In his public diſcourſes to more,
In his publications from the preſs to all,
Who were ſet out for the celeſtial Zion,
The effulgent lamp of evangelical truth
To guide their ſteps to immortal glory.
While he was thus diffuſing his divine light,
With his own inward ſenſations,
And the obſervation of his afflicted friends,
His earthly tabernacle gradually decayed,
Till at length his deeply-ſanctified ſoul,
Longing for the fruition of its God,
Quitted the body: in younger age
A moſt comely and majeſtic form;
But in the latter ſtages of life,
Depreſſed by conſtant infirmities,
Emaciated by frequent diſeaſes,
And above all cruſhed under the weight
Of intenſe and unremitting ſtudies,
It became an incommodious manſion
For the vigorous exertion of the ſpirit
In the ſervice of its God.
He left the world on a day *
Dreadful to the church
By the cruelties of men,
But bliſsful to himſelf
By the plaudit of his God,
Auguſt 24, 1683. Aged 67.

* The ever-memorable Bartholomew-day, 1662, when the good miniſters to the number of 2000 were ejected from their livings, or ſilenced, for non-compliance with the Act of Uniformity.

TO THE

READERS.

AN account in general of the nature and deſign of the enſuing diſcourſe, with the reaſons why it is made public at this time, being given in the firſt chapter of the treatiſe itſelf; I ſhall not long detain the readers here at the entrance of it. But ſome few things it is neceſſary they ſhould be acquainted withal, and that both as to the matter contained in it, and as to the manner of its handling. The ſubject matter of the whole, as the title, and almoſt every page of the book declare, is the Holy Spirit of God, and his operations. And two things there are which either of them are ſufficient to render any ſubject either difficult on the one hand, or unplea-

ſant on the other, to be treated of in this way; both which we have herein to conflict withal. For where the matter itſelf is abſtruſe and myſterious, the handling of it cannot be without its difficulties; and where it is fallen by any means whatever under public contempt and ſcorn, there is an abatement of ſatisfaction in the conſideration and defence of it. Now all the concernments of the Holy Spirit are an eminent part of the myſtery, or deep things of God. For as the knowledge of them doth wholly depend on, and is regulated by divine revelation, ſo are they in their own nature divine and heavenly, diſtant and remote from all things that the heart of man in the mere exerciſe of its own reaſon or underſtanding can riſe up unto. But yet on the other hand there is nothing in the world that is more generally deſpiſed as fooliſh and contemptible, than the things that are ſpoken of and aſcribed unto the Spirit of God. He needs no furtherance in the forfeiture of his reputation with many as a perſon fanatical, eſtranged from the conduct of reaſon, and all generous principles of converſation who dares avow an intereſt in his work, or take upon him the defence thereof. Wherefore theſe things muſt be a little ſpoken unto, if only to manifeſt whence relief may be had againſt the diſcouragements wherewith they are attended.

For the firſt thing propoſed, it muſt be granted

that the things here treated of, are in themſelves myſterious and abſtruſe. But yet the way whereby we may endeavour an acquaintance with them, according to the meaſure of the gift of Chriſt unto every one, is made plain in the ſcriptures of truth. If this way be neglected or diſpiſed, all other ways of attempting the ſame end, be they never ſo vigorous or promiſing, will prove ineffectual. What belongs unto it, as to the inward frame and diſpoſition of mind in them who ſearch after underſtanding in theſe things, what unto the outward uſe of means, what unto the performance of ſpiritual duties, what unto conformity in the whole ſoul unto each diſcovery of truth that is attained, is not my preſent work to declare, nor ſhall I divert thereunto. If God give an opportunity to treat concerning the work of the Holy Spirit enabling us to underſtand the ſcriptures, or the mind of God in them, the whole of this way will be at large declared.

At preſent it may ſuffice to obſerve, that God, who in himſelf is the eternal original ſpring and fountain of all truth, is alſo the only ſovereign cauſe and author of its revelation unto us. And whereas that truth which originally is one in him is of various ſorts and kinds, according to the variety of the things which it reſpects in its communication unto us, the ways and means of that communication are ſuited unto the diſtinct nature

of each truth in particular. So the truth of things natural is made known from God by the exerciſe of reaſon, or the due application of the underſtanding that is in man unto their inveſtigation. For the things of a man knoweth the ſpirit of a man that is in him. Neither ordinarily is there any thing more required unto that degree or certainty of knowledge in things of that nature whereof our minds are capable, but the diligent application of the faculties of our ſouls in the due uſe of proper means unto the attainment thereof. Yet is there a ſecret work of the Spirit of God herein, even in the communication of ſkill and ability in things natural, as alſo in things civil, moral, political and artificial, as in our enſuing diſcourſe is fully manifeſted. But whereas theſe things belong unto the work of the old creation, and the preſervation thereof, or the rule and government of mankind in this world merely as rational creatures, there is no uſe of means, no communication of aids ſpiritual or ſupernatural abſolutely neceſſary to be exerciſed or granted about them. Wherefore knowledge and wiſdom in things of this nature are diſtributed promiſcuouſly among all ſorts of perſons according to the foundation of their natural abilities, and a ſuperſtruction thereon in their diligent exerciſe, without any peculiar application to God for eſpecial grace or aſſiſtance, reſerving ſtill a liberty unto the ſove-

reignty of divine providence in the diſpoſal of all men and their concerns.

But as to things ſupernatural, the knowledge and truth of them, the teachings of God, are of another nature; and in like manner a peculiar application of ourſelves unto him for inſtruction is required of us. In theſe things alſo there are degrees according as they approach on the one hand unto the infinite abyſs of the divine eſſence and exiſtence, as the eternal generation and incarnation of the Son, the proceſſion and miſſion of the Holy Spirit; or on the other unto thoſe divine effects which are produced in our ſouls, whereof we have experience. According unto theſe degrees, as the divine condeſcenſion is exerted in their revelation, ſo ought our attention in the exerciſe of faith, humility and prayer, to be encreaſed in our enquiries into them. For although all that diligence in the uſe of outward means, neceſſary to the attainment of the knowledge of any other uſeful truth, be indiſpenſibly required in the purſuit of an acquaintance with theſe things alſo; yet if moreover there be not an addition of ſpiritual ways and means ſuited in their own nature, and appointed of God unto the receiving of ſupernatural light, and the underſtanding of the deep things of God, our labour about them will, in a great meaſure, be but fruitleſs and unprofitable. For although the letter of

the ſcripture, and the ſenſe of the propoſitions are equally expoſed to the reaſon of all mankind; yet the real ſpiritual knowledge of the things themſelves, is not communicated unto any but by the eſpecial operation of the Holy Spirit; nor is any conſiderable degree of inſight into the doctrine of the myſteries of them attainable, but by a due waiting on him, who alone giveth the ſpirit of wiſdom and revelation in the knowledge of them. For the things of God knoweth no man but the Spirit of God, and they to whom by him they are revealed. Neither can the ſcriptures be interpreted aright but by the aid of that Spirit by which they were indited, as Hierom affirms, and as I ſhall afterwards fully prove. But in the uſe of the means mentioned we need not deſpond, but that ſeeing theſe things themſelves are revealed that we may know God in a due manner, and live unto him as we ought, we may attain ſuch a meaſure of ſpiritual underſtanding in them as is uſeful unto our own and others edification. They may, I ſay, do ſo who are not ſlothful in hearing or learning, but by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

Wherefore the ſubject of the enſuing diſcourſes being entirely things of this nature in their ſeveral degrees of acceſs unto God or ourſelves, I ſhall give no account of any particular endeavours in

my enquiries into them, but leave the judgment thereof unto the evidence of the effects produced thereby. Only, whereas I know not any who ever went before me in this deſign of repreſenting the whole oeconomy of the Holy Spirit, with all his adjuncts, operations and effects, whereof this is the firſt part (the attempt of Crellius in this kind being only to corrupt the truth in ſome few inſtances) as the difficulty of my work was increaſed thereby, ſo it may plead my excuſe, if any thing be found not to anſwer ſo regular a projection, or juſt a method as the nature of the ſubject requireth, and as was aimed at.

In the firſt part of the whole work which concerneth the name, divine nature, perſonality and miſſion of the Holy Spirit, I do but declare and defend the faith of the Catholic church againſt the Socinians; with what advantage, with what contribution of light or evidence, ſtrength or order unto what hath been pleaded before by others, is left unto the learned readers to judge and determine. And in what concerns the adjuncts and properties of his miſſion and operation, ſome may, and I hope do judge themſelves not unbeholding unto me for adminiſtring an occaſion unto them of deeper and better thoughts about them.

The ſecond part of our endeavour concerneth the work of the Holy Spirit in the old creation,

both in its production, preſervation and rule. And whereas I had not therein the advantage of any one ancient or modern author to beat out the paths of truth before me, I have confined myſelf to expreſs teſtimonies of ſcripture with ſuch expoſitions of them as ſufficiently evidence their own truth, though alſo they want not ſuch a ſuffrage from others as may give them the reputation of ſome authority.

The like may be ſaid of what ſucceeds in the next place concerning his work under the New Teſtament preparatory for the new creation, in the communication of all ſorts of gifts, ordinary and extraordinary, all kind of ſkill and ability in things ſpiritual, natural, moral, artificial and political, with the inſtances whereby thoſe operations of his are confirmed. All theſe things, many wherefore are handled by others ſeparately and apart, are here propoſed in their order with reſpect unto their proper end and deſign.

For what concerns his work on the head of the new creation, or the human nature in the perſon of our Lord Jeſus Chriſt, I have been careful to keep ſeverely unto the bounds of ſobriety, and not to indulge unto any curious or unwarrantable ſpeculations. I have therefore therein not only diligently attended unto the doctrine of the ſcripture, our only infallible rule and guide, but alſo expreſly conſidered what was taught and believed in

the ancient church in this matter, from which I know that I have not departed.

More I ſhall not add as to the firſt difficulty wherewith an endeavour of this kind is attended, ariſing from the nature of the ſubject treated of. The other concerning the contempt that is caſt by many on all theſe things, muſt yet be further ſpoken unto.

In all the diſpenſations of God towards his people under the Old Teſtament, there was nothing of good communicated unto them, nothing of worth or excellency wrought in them or by them, but it is expreſly aſſigned unto the Holy Spirit as the author and cauſe of it. But yet of all the promiſes given unto them concerning a better and more glorious ſtate of the church to be afterwards introduced, next unto that of the coming of the Son of God in the fleſh, thoſe are the moſt eminent which concern an enlargement and more full communication of the Spirit, beyond what they were or could in their imperfect ſtate be made partakers of. Accordingly we find in the New Teſtament, that whatever concerns the converſion of the elect, the edification of the church, the ſanctification and conſolation of believers; the performance of thoſe duties of obedience which we owe unto God, with our conduct in all the ways thereof, is in general and particular inſtances ſo appropriated unto him, as that it is withal de-

clared, that nothing of it in any kind can be enjoyed or performed without his especial operation, aid and assistance. So careful was God fully to instruct and to secure the faith of the church in this matter, according as he knew its eternal concernments to lye therein. Yet notwithstanding all the evidence given hereunto, the church of God in most ages hath been exercised with oppositions, either to his person or his work, or the manner of it, contrary unto what is promised and declared concerning them in the word of truth; nor doth it yet cease so to be. Yea, though the contradictions of some in former ages have been fierce and clamorous, yet all that hath fallen out of that kind, hath been exceeding short of what is come to pass in the days wherein we live. For not to mention the Socinians, who have gathered into one head, or rather ulcerous impostume, all the virulent oppositions made unto his diety or grace by the Photinians, Macedonians, and Pelagians of old; there are others who professing no enmity unto his divine person, yea, admitting and owning the doctrine of the church concerning it, are yet ready on all occasions to despise and reproach that whole work for which he was promised under the Old Testament, and which is expresly assigned unto him in the New. Hence is it grown amongst many a matter of reproach and scorn for any one to make mention of

his grace, or to profeſs an intereſt in that work of his as his, without which no man ſhall ſee God, if the ſcripture be a faithful teſtimony. And ſome have taken pains to prove, that ſundry things which are expreſly aſſigned unto him in the goſpel as effects of his power and grace, are only filthy enthuſiaſms, or at leaſt weak imaginations of diſtempered minds. Neither is there any end of calumnious imputations on them by whom his work is avowed, and his grace profeſſed. Yea, the deportment of many herein is ſuch, as that if it were not known how effectual the efforts of profaneneſs are upon the corrupted minds of men, it would rather ſeem ridiculous, and be deſpiſed, than to deſerve any ſerious notice. For let any avow or plead for the known work of the Spirit of God, and it is immediately apprehended a ſufficient ground to charge them with leaving the rule of the word to attend unto revelations and inſpirations, as alſo to forgo all thoughts of the neceſſity of the duties of obedience; whereas no other work of his is pleaded for, but that only, without which no man can either attend unto the rule of the ſcripture as he ought, or perform any one duty of obedience unto God in a due manner. And there are none of this conſpiracy ſo weak or unlearned, but are able to ſcoff at the mention of him, and to caſt the very naming of him on others as a reproach. Yea, it is well, if ſome begin not

to deal in like manner with the perſon of Chriſt himſelf. For error and profaneneſs if once countenanced, are at all times fruitful and progreſſive, and will be ſo whilſt darkneſs and corruption abiding on the minds of men, the great adverſary is able by his ſubtile malice to make impreſſions on them. But in theſe things, not a few do pleaſe themſelves, deſpiſe others, and would count themſelves injured if their Chriſtianity ſhould be called in queſtion. But what value is there in that name or title, where the whole myſtery of the goſpel is excluded out of our religion? Take away the diſpenſation of the Spirit, and his effectual operations in all the intercourſe that is between God and man, be aſhamed to avow or profeſs the work attributed unto him in the goſpel, and Chriſtianity is plucked up by the roots. Yea, this practical contempt of the work of the Holy Spirit, being grown the only plauſible defiance of religion, is ſo alſo to be the moſt pernicious, beyond all notional miſtakes and errors about the ſame things, being conſtantly accompanied with profaneneſs, and commonly iſſuing in Atheiſm.

The ſenſe I intend is fully expreſſed in the enſuing complaint of a learned perſon publiſhed many years ago; *In ſeculo hodie tam perverſo prorſus immerſi vivimus miſeri, in quo Spiritus Sanctus omnino ferme pro ludibrio habetur: imo in quo etiam ſunt qui non tantum corde toto eum repudient ut factis*

negent, ſed quoque adeo blaſphemi in eum exurgant ut penitus eundem ex orbe expulſum aut exulatum cupiant, quum illi nullam in operationibus ſuis relinquant efficaciam; ac propriis vanorum habituum ſuorum viribus, ac rationis profanæ libertati carnalitatique ſuæ omnem aſcribant ſapientiam, et fortitudinem in rebus agendis. Unde tanta malignitas externæ proterviæ apud mortales cernitur. Ideoque pernicies noſtra nos jam ante fores expectat, &c. Herein lies the riſe and ſpring of that ſtated apoſtacy from the power of evangelical truth, wherein the world takes its liberty to immerge itſelf in all licentiouſneſs of life and converſation, the end whereof many cannot but expect with dread and terror.

To obviate theſe evils in any meaſure, to vindicate the truth and reality of divine ſpiritual operations in the church, to avow what is believed and taught by them concerning the Holy Spirit and his work, who are moſt charged and reflected on for their profeſſion thereof, and thereby to evince the iniquity of thoſe calumnies, under the darkneſs and ſhades whereof ſome ſeek to countenance themſelves in their profaned ſcoffing at his whole diſpenſation; to manifeſt in all inſtances, that what is aſcribed unto him is not only conſiſtent with religion, but alſo that without which religion cannot conſiſt, nor the power of it be preſerved, is the principle deſign of the enſuing diſcourſes.

Now whereas the effectual operation of the bleſſed Spirit in the regeneration or converſion of ſinners, is of all other parts of his work moſt violently oppoſed, and hath of late been virulently traduced, I have the more largely inſiſted thereon. And becauſe it can neither be well underſtood, nor duly explained, without the conſideration of the ſtate of lapſed or corrupted nature, I have taken in that alſo at large, as judging it neceſſary ſo to do. For whereas the knowledge of it lies at the bottom of all our obedience unto God by Chriſt, it hath always been the deſign of ſome, and yet continueth ſo to be, either wholly to deny it, or to extenuate it unto the depreſſion and almoſt annihilation of the grace of the goſpel, whereby alone our nature can be repaired. Deſigning therefore to treat expreſly of the reparation of our nature by grace, it was on all accounts neceſſary that we ſhould treat of its depravation by ſin alſo.

Moreover what is diſcourſed on theſe things, is ſuited unto the edification of them that do believe, and directed unto their furtherance in true ſpiritual obedience and holineſs, or the obedience of faith. Hence it may be ſome will judge that our diſcourſes on theſe ſubjects are drawn out into a greater length than was needful or convenient, by that continual intermixture of practical application which runs along in them all. But if they ſhall be

pleaſed to conſider, that my deſign was not to handle theſe things in a way of controverſy, but declaring and confirming the truth concerning them, to accommodate the doctrines treated of unto practice; and that I dare not treat of things of this nature in any other way, but ſuch as may promote the edification of the generality of believers, they will either be of my mind, or it may be without much difficulty admit of my excuſe. However, if theſe things are neglected or deſpiſed by ſome, yea, be they never ſo many, there are yet others who will judge their principal concernment to lie in ſuch diſcourſes as may direct and encourage them in the holy practice of their duty. And whereas the way, manner, and method of the Holy Spirit in his operations, as to this work of tranſlating ſinners from death unto life, from a ſtate of nature unto that of grace, have been variouſly handled by ſome, and ſeverely reflected on with ſcorn by others, I have endeavoured ſo to declare and aſſert what the ſcripture manifeſtly teacheth concerning them, confirming it with the teſtimonies of ſome of the ancient writers of the church, as I no way doubt but it is ſuited unto the experience of them who have in their own ſouls been made partakers of that bleſſed work of the Holy Ghoſt. And whilſt in the ſubſtance of what is delivered, I have the plain teſtimonies of the ſcripture, the ſuf-

frage of the ancient church, and the experience of them who do ſincerely believe to reſt upon, I ſhall not be greatly moved with the cenſures and oppoſition of thoſe who are otherwiſe minded.

I ſhall add no more on this head, but that whereas the only inconvenience wherewith our doctrine is preſſed, is the pretended difficulty in reconciling the nature and neceſſity of our duty, with the efficacy of the grace of the Spirit; I have been ſo far from waving the conſideration of it, as that I have embraced every opportunity to examine it in all particular inſtances, wherein it may be urged with moſt appearance of probability. And it is, I hope, at length made to appear, that not only the neceſſity of our duty is conſiſtent with the efficacy of God's grace; but alſo that as on the one hand we can perform no duty to God as we ought without its aid and aſſiſtance, nor have any encouragement to attempt a courſe of obedience without a juſt expectation thereof; ſo on the other, that the work of grace itſelf is no way effectual but in our compliance with it in a way of duty; only with the leave of ſome perſons, or whether they will or no, we give the pre-eminence in all unto grace, and not unto ourſelves. The command of God is the meaſure and rule of our induſtry and diligence in a way of duty; and why any one ſhould be diſcouraged from the exerciſe of that induſtry which God requires of him, by the conſideration

of the aid and aſſiſtance which he hath promiſed unto him, I cannot underſtand. The work of obedience is difficult and of the higheſt importance; ſo that if any one can be negligent therein, becauſe God will help and aſſiſt him, it is becauſe he hates it, he likes it not. Let others do what they pleaſe, I ſhall endeavour to comply with the apoſtle's advice upon the enforcement which he gives unto it: Work out your own ſalvation with fear and trembling; for it is God which worketh in you both to will and to do of his own good pleaſure.

Theſe things, with ſundry of the like nature, falling unavoidably under conſideration, have drawn out theſe diſcourſes unto a length much beyond my firſt deſign; which is alſo the occaſion why I have forborn the preſent adding unto them, thoſe other parts of the work of the Holy Spirt, in prayer or ſupplication, in illumination with reſpect unto the belief of the ſcripture, and right underſtanding of the mind of God in them, in the communication of gifts unto the church, and the conſolation of believers, which muſt now wait for another opportunity, if God in his goodneſs and patience ſhall be pleaſed to grant it unto us.

Another part of the work of the Holy Spirit conſiſteth in our ſanctification, whereon our evangelical obedience or holineſs doth depend. How much all his operations herein alſo are by ſome

deſpiſed, what endeavours there have been to debaſe the nature of goſpel obedience, yea, to caſt it out of the hearts and lives of Chriſtians, and to ſubſtitute an heatheniſh honeſty at beſt in the room thereof, is not unknown to any, who think it their duty to inquire into theſe things. Hence I thought it not unneceſſary, on the occaſion of treating concerning the work of the Holy Spirit in our ſanctification, to make a diligent and full enquiry into the true nature of evangelical holineſs, and that ſpiritual life unto God which all believers are created unto in Chriſt Jeſus. And herein following the conduct of the ſcriptures from firſt to laſt, the difference that is between them and that exerciſe of moral virtue which ſome plead for in their ſtead, did ſo evidently manifeſt itſelf, as that it needed no great endeavour to repreſent it unto any impartial judgment. Only in the handling of theſe things, I thought meet to purſue my former method and deſign, and principally to reſpect the reducing of the doctrines inſiſted on unto the practice and improvement of holineſs, which alſo hath occaſioned the lengthning of theſe diſcourſes. I doubt not but all theſe things will be by ſome deſpiſed; they are ſo in themſelves, and their declaration by me will not recommend them unto a better acceptation. But let them pleaſe themſelves whilſt they ſee good in their own imaginations, whilſt the ſcripture is

admitted to be an infallible declaration of the will of God and the nature of ſpiritual things, and there are Chriſtians remaining in the world who endeavour to live to God, and to come to the enjoyment of him by Jeſus Chriſt, there will not want ſufficient teſtimony againſt that putid figment of moral virtue being all our goſpel-holineſs, or that the reparation of our natures and life unto God do conſiſt therein alone.

In the laſt place ſucceeds a diſcourſe concerning the Neceſſity of Holineſs and Obedience; ſome regard, I confeſs, I had therein, though not much, unto the ridiculous clamours of malevolent and ignorant perſons, charging thoſe who plead for the efficacy of the grace of God, and the imputation of the righteouſneſs of Chriſt, as though thereby they took away the neceſſity of an holy life. For who would much trouble himſelf about an accuſation which is laden with as many convictions of its forgery, as there are perſons who ſincerely believe thoſe doctrines; and which common light gives teſtimony againſt in the converſations of them by whom they are received, and by whom they are deſpiſed? It was the importance of the thing itſelf, made peculiarly ſeaſonable by the manifold temptations of the days wherein we live, which occaſioned that addition unto what was delivered about the nature of evangelical holineſs; ſeeing, if we know theſe things, happy are

we, if we do them. But yet the principal arguments and demonſtrations of that neceſſity being drawn from thoſe doctrines of the goſpel, which ſome traduce as caſting no good aſpect thereon, the calumnies mentioned are therein alſo obviated. And thus far have we proceeded in the declaration and vindication of the deſpiſed work of the Spirit of God under the New Teſtament, referring the remaining inſtances above-mentioned unto another occaſion.

The oppoſitions unto all that we believe and maintain herein are of two ſorts: Firſt, Such as conſiſt in particular exceptions againſt, and objections unto each particular work of the Spirit, whether in the communication of gifts, or the operation of grace. Secondly, Such as conſiſt in reflections caſt on the whole work aſcribed unto him in general. Thoſe of the firſt ſort, will all of them fall under conſideration in their proper places, where we treat of thoſe eſpecial actings of the Spirit whereunto they are oppoſed. The other ſort, at leaſt the principal of them, wherewith ſome make the greateſt noiſe in the world, may be here briefly ſpoken unto.

The firſt and chief pretence of this nature is, that all thoſe who plead for the effectual operations of the Holy Spirit, in the illumination of the minds of men, the reparation of their natures, the ſanctification of their perſons, and their en-

dowment with ſpiritual gifts, are therein and thereby enemies to reaſon, and impugn the uſe of it in religion, or at leaſt allow it not that place and exerciſe therein which is its due. Hence ſome of thoſe who are otherwiſe minded, affirm that is caſt on them as a reproach that they are rational divines; although, ſo far as I can diſcern, if it be ſo, it is as Hierom was beaten by an angel for being a Ciceronian (in the judgment of ſome) very undeſervedly. But the grounds whereon this charge ſhould be made good, have not as yet been made to appear; neither hath it been evinced that any thing is aſcribed by us unto the efficacy of God's grace, in the leaſt derogatory unto reaſon, its uſe, or any duty of man depending thereon. I ſuppoſe we are agreed herein, that the reaſon of man in the ſtate wherein we are, is not ſufficient of itſelf to find out or frame a religion whereby we may pleaſe God, and be accepted with him. Or, if we are not agreed herein, yet I ſhall not admit it as a part of our preſent controverſy, wherein we ſuppoſe a religion proceeding from, and reſolved into ſupernatural revelation. Neither is it, that I know of, as yet pleaded by any, that reaſon is able to comprehend all the things in their nature and being, or to ſearch them out unto perfection, which are revealed unto us; for we do not directly deal with them by whom the principal myſteries of the goſ-

pel are rejected, becauſe they cannot comprehend them, under a pretence, that what is above reaſon, is againſt it. And it may be, it will be granted, moreover, that natural reaſon cannot enable the mind of a man unto a ſaving perception of ſpiritual things as revealed, without the eſpecial aid of the Spirit of God in illumination. If this be denied by any, as we acknowledge our diſſent from them, ſo we know that we do no injury to reaſon thereby, and will rather ſuffer under the imputation of ſo doing, than by renouncing of the ſcripture to turn infidels, that we may be eſteemed rational. But we cannot conceive how reaſon ſhould be prejudiced by the advancement of the rational faculties of our ſouls, with reſpect unto their exerciſe towards their proper objects; which is all we aſſign unto the work of the Holy Spirit in this matter. And there are none in the world more free to grant than we are, that unto us our reaſon is the only judge of the ſenſe and truth of propoſitions drawn from the ſcripture, or propoſed therein, and do wiſh that all men might be left peaceable under that determination, where we know they muſt abide whether they will or no.

But the enquiry in this matter, is what reaſonableneſs appears in the myſteries of our religion when revealed unto our reaſon, and what ability we have to receive, believe, and obey them as ſuch.

The latter part of this enquiry is ſo fully ſpoken unto in the enſuing diſcourſes, as that I ſhall not here again inſiſt upon it; the former may, in a few words, be ſpoken unto. It cannot be, it is not that I know of denied by any, that Chriſtian religion is highly reaſonable. For it is the effect of the infinite reaſon, underſtanding and wiſdom of God. But the queſtion is not, what it is in itſelf, but what it is with relation unto our reaſon, or how it appears thereunto. And there is no doubt but every thing in the Chriſtian religion appears highly reaſonable unto reaſon enlightened, or the mind of man affected with that work of grace in its renovation, which is ſo expreſly aſcribed unto the Holy Spirit in the ſcripture. For, as there is a ſuitableneſs between an enlightened mind and ſpiritual myſteries, as revealed; ſo, ſeeing them in their proper light, it finds by experience their neceſſity, uſe, goodneſs and benefit, with reſpect unto our chiefeſt good and ſupreme end. It remains therefore only, that we enquire how reaſonable the myſteries of the Chriſtian religion are unto the minds of men, as corrupted; for, that they are ſo by the entrance of ſin, as we believe, ſo we have proved in the enſuing treatiſe. And it is in vain to diſpute with any about the reaſonableneſs of evangelical faith and obedience, until the ſtate and condition of our reaſon be agreed. Wherefore, to ſpeak plainly in the

caſe, as we do acknowledge that reaſon in its corrupted ſtate is all that any man hath in that ſtate, whereby to underſtand and judge of the ſenſe and truth of doctrines revealed in the ſcripture, and in the uſe of ſuch aids and means as it is capable to improve, is more and better unto him, than any judge or interpreter that ſhould impoſe a ſenſe upon him not ſuited thereunto; ſo, as to the ſpiritual things themſelves of the goſpel, in their own nature, it is enmity againſt them, and they are fooliſhneſs unto it. If therefore it be a crime, if it be to the impeachment and diſadvantage of reaſon, to affirm that our minds ſtand in need of the renovation of the Holy Ghoſt to enable them to underſtand ſpiritual things in a ſpiritual manner, we do acknowledge ourſelves guilty thereof. But otherwiſe, that by aſſerting the efficacious operations of the Spirit of God, and the neceſſity of them unto the diſcharge of every ſpiritual duty towards God in an acceptable manner, we do deny that uſe and exerciſe of our own reaſon in things religious and ſpiritual, whereof in any ſtate it is capable, and whereunto of God it is appointed, is unduly charged on us, as will afterwards be fully manifeſted.

But it is moreover pretended, that by the operations we aſcribe unto the Holy Spirit, we expoſe man to be deceived by Satanical deluſions, open a door to enthuſiaſms, directing them

to the guidance of unaccountable impulſes and revelations, ſo making way unto all folly and villany. By what means this charge can be fixed on them who profeſſedly avow that nothing is good, nothing duty unto us, nothing acceptable unto God, but what is warranted by the ſcripture, directed unto thereby, and ſuited thereunto, which is the alone perfect rule of all that God requires of us in the way of obedience, but only ungrounded clamours, hath not yet been attempted to be made manifeſt: For all things of this nature are not only condemned by them, but all things which they teach concerning the Holy Spirit of God, are the principal ways and means to ſecure us from the danger of them. It is true, there have been of old, and unhappily do ſtill continue among ſome, Satanical deluſions, diabolical ſuggeſtions, and foul enthuſiaſms, which have been pretended to proceed from the Spirit of God, and to be of a divine original. For ſo it is plainly affirmed in the ſcripture, both under the Old Teſtament and the New, directions being therein added for their diſcovery and diſprovement. But if we muſt therefore reject the true and real operations of the Spirit of God, the principal preſervative againſt our being deceived by them, we may as well reject the owning of God himſelf, becauſe the devil hath impoſed himſelf on mankind as the object of their worſhip. Wherefore

as to enthuſiaſms of any kind, which might poſſibly give countenance unto any diabolical ſuggeſtions, we are ſo far from affirming any operations of the Holy Ghoſt to conſiſt in them, or in any thing like unto them, that we allow no pretence of them to be conſiſtent therewithal. And we have a ſure rule to try all theſe things by, which as we are bound in all ſuch caſes preciſely to attend unto, ſo hath God promiſed the aſſiſtance of his Spirit that they be not deceived, unto them who do it in ſincerity. What ſome men intend by impulſes I know not. If it be eſpecial aids, aſſiſtances and inclinations unto duties, acknowledged to be ſuch, and the duties of perſons ſo aſſiſted and inclined, and that peculiarly incumbent on them in their preſent circumſtances, it requires no ſmall caution that under an invidious name we reject not thoſe ſupplies of grace which are promiſed unto us, and which we are bound to pray for. But if irrational impreſſions, or violent inclinations unto things or actions, which are not acknowledged duties in themſelves, evidenced by the word of truth, and ſo unto the perſons ſo affected in their preſent condition and circumſtances, are thus expreſſed; as we utterly abandon them, ſo no pretence is given unto them from any thing which we believe concerning the Holy Spirit and his operations. For the whole work which we aſſign unto him, is nothing but

that whereby we are enabled to perform that obedience unto God which is required in the ſcripture, in the way and manner wherein it is required. And it is probably more out of enmity unto him than us, where the contrary is pretended. The ſame may be ſaid concerning revelations. They are of two ſorts, objective and ſubjective. Thoſe of the former ſort, whether they contain doctrines contrary unto that of the ſcripture, or additional thereunto, or ſeemingly confirmatory thereof, they are all univerſally to be rejected, the former being abſolutely falſe, the latter uſeleſs. Neither have any of the operations of the Spirit pleaded for the leaſt reſpect unto them. For he having finiſhed the whole work of external revelation, and cloſed it in the ſcripture, his whole internal ſpiritual work is ſuited and commenſurate thereunto. By ſubjective revelations nothing is intended, but that work of ſpiritual illumination, whereby we are enabled to diſcern and underſtand the mind of God in the ſcripture, which the apoſtle prays for in the behalf of all believers, (Epheſ. i. 17, 18, 19.) and whoſe nature God aſſiſting ſhall be fully explained hereafter. So little pretence therefore there is for this charge on them by whom the efficacious operations of the Spirit of God are aſſerted, as that without them, we have no abſolute ſecurity that we ſhall

be preſerved from being impoſed on by them, or ſome of them.

But it may be, it will be ſaid at laſt, that our whole labour in declaring the work of the Spirit of God in us, and towards us, as well as what we have now briefly ſpoken in the vindication of it from theſe or the like imputations, is altogether vain, ſeeing all we do or ſay herein is nothing but canting with unintelligible expreſſions. So ſome affirm indeed, before they have produced their charter wherein they are conſtituted the ſole judges of what words, what expreſſions, what way of teaching is proper in things of this nature. But by any thing that yet appears, they ſeem to be as unmeet for the exerciſe of that dictatorſhip herein, which they pretend unto, as any ſort of men that ever undertook the declaration of things ſacred and ſpiritual. Wherefore unleſs they come with better authority than as yet they can pretend unto, and give a better example of their own way and manner of teaching ſuch things than as yet they have done, we ſhall continue to make ſcripture phraſeology our rule and pattern in the declaration of ſpiritual things, and endeavour an accommodation of all our expreſſions thereunto, whether to them intelligible or not; and that for reaſons ſo eaſy to be conceived, as that they need not here be pleaded.

Read May 21. 1879. J. H.

BOOK I.

General Principles concerning the Holy Spirit and his Work.

CHAP. I.

(1.) 1 Cor. xii. 1. *Opened.* Πνευματικα, *ſpiritual gifts. Their grant unto, uſe, and abuſe in that church.*—(2.) *Jeſus, how called Anathema; impiety of the Jews. How called Lord. The foundation of church-order and worſhip.*—(3.) *In what ſenſe we are enabled by the Spirit to call Jeſus Lord.*—(4.). *The Holy Spirit the author of all gifts; why called God, and the Lord.*—(5.) *General diſtribution of ſpiritual gifts.*—(6.) *Proper end of their communication*—(7.) *Nine ſorts of gifts; abuſe of them in the church. Their tendency unto peace and order.*—(8.) *General deſign of the enſuing diſcourſe concerning the Spirit and his diſpenſation.*—(9.) *Importance of the doctrine concerning the Spirit of God, and his operations. Reaſons hereof.*—(10.) *Promiſe of the Spirit to ſupply the abſence of Chriſt, as to his human nature. Concernment thereof.*—(11.) *Work*

of the Spirit in the miniſtration of the goſpel.—(12, 13.) *All ſaving good communicated unto us; and wrought in us by him.*—(14.) *Sin againſt the Holy Ghoſt irremiſſible.*—(15.) *Falſe pretences unto the Spirit dangerous.*—(16.) *Pretences unto the Spirit of prophecy under the Old Teſtament.*—(17.) *Two ſorts of falſe prophets; the firſt.*—(18.) *The ſecond ſort.*—(19.) *Pretenders under the New Teſtament.*—(20, 21.) *The rule for the trial of ſuch pretenders,* 1 JOHN iv. 1, 2, 3.—(22.) *Rules to this purpoſe under the Old and New Teſtament compared.*—(23.) *A falſe ſpirit ſet up againſt the Spirit of God, examined.*—(24.) *Falſe and noxious opinions concerning the Spirit, and how to be obviated.*—(25.) *Reproaches of the Spirit and his work.*—(26.) *Further declared.*—(27.) *Principles and occaſions of the apoſtaſy of churches under the law and goſpel.*—(28.) *Diſpenſation of the Spirit not confined to the firſt ages of the church.*—(29, 30, 31.) *The great neceſſity of a diligent enquiry into the things taught, concerning the Spirit of God and his work.*

THE apoſtle Paul, in the 12th chapter of his firſt epiſtle to the Corinthians, directs their exerciſe of ſpiritual gifts; concerning which, amongſt other things and emergencies, they had made enquiry of him. This, the firſt words wherewith he prefaceth his whole diſcourſe, declare, verſe 1. Now concerning ſpiritual gifts; περι δε των πνευματικων; that is, χαρισματων, as his enſuing declaration doth evince *; and the imagination of ſome concerning ſpiritual perſons to be here intended, contrary to the ſenſe of all the ancients, is inconſiſtent with the context. For as it was about ſpiritual gifts, and their exerciſe, that the church had conſulted with him, ſo the whole ſeries of

* Πνευματικα, τα σημεια καλων, ὁτι ταυτα ἐργα τω πνευματι μονω, ὡδεν ἀνθρωπινης ἐπεισφρυσης σπουδης εἰς το τα τοιαυτα θαυματουργειν.—Chryſoſt. in Loc. So alſo Ambroſ. and Theophylact. in Loc.

his enſuing diſcourſe is directive therein. And therefore, in the cloſe of it, contracting the deſign of the whole, he doth it in that advice, ζηλυτε δε τα χαρισματα τα κρειτ∫ονα, covet the beſt gifts; namely, among thoſe which he propoſed to treat of; and had done ſo accordingly, ver. 31. The τα πνευματικα of ver. 1. are the τα χαρισματα of ver. 31. as it is expreſt chap. xiv. 1. ζηλυτε δε τα πνευματικα; that is, χαρισματα, deſire ſpiritual gifts; whoſe nature and uſe you are now inſtructed in, as at firſt was propoſed. Of theſe that church had received an abundant meaſure, eſpecially of thoſe that were extraordinary, and tended to the conviction of unbelievers. For the Lord having much people in that city, whom he intended to call to the faith, Acts xviii. 9, 10. not only encouraged our apoſtle againſt all fears and dangers, to begin and carry on the work of preaching there, wherein he continued an year and ſix months, ver. 11. but alſo furniſhed the firſt converts with ſuch eminent, and ſome of them ſuch miraculous gifts, as might be a prevalent means to the converſion of many others. For he will never be wanting to provide inſtruments and ſuitable means for the effectual attaining of any end that he aimeth at. In the uſe, exerciſe and management of theſe ſpiritual gifts, that church, or ſundry of the principal members of it, had fallen into manifold diſorders; and abuſed them unto the matter of emulation and ambition, whereon other evils did enſue *; as the beſt of God's gifts may be abuſed by the luſts of men, and the pureſt water may be tainted by the earthen veſſels whereinto it is poured. Upon the information of ſome, who loving truth, peace, and order, were troubled at theſe miſcarriages, chap. i. 11. and in anſwer unto a letter of the whole church, written

* Χαρισματα δε ειχον οι μεν ελαττονα οι δε πλειω. Και τυτο αιτιον χισματ@ αυτοις εγινετο; υ παρα τ οικειαν φυσιν, αλλα παρα αγνωμοσυνην των ειληφοτων. Οιτε γαρ τα μειζονα εχοντες επηροντο κατα των τα ελατ∫ονα κεκτημενων. Ουτοι δ αυ παλιν ηλγων, δ τοις τα μειζονα εχυσιν εφθονουν.—Chryſoſt. in Loc.

unto him about theſe and other occurrences, chap. vii. 1. he gives them counſel and advice for the rectifying of theſe abuſes. And firſt, to prepare them aright with humility and thankfulneſs becoming them who were entruſted with ſuch excellent privileges as they had abuſed, and without which they could not receive the inſtruction which he intended them, he mindeth them of their former ſtate and condition before their calling and converſion to Chriſt, ver. 2. You know that you were Gentiles, carried away with dumb idols, even as you were led; ὡς ἂν ἠγεῶδε ἀπαγομενοι; hurried with violent impreſſions from the devil, into the ſervice of idols. This he mentions, not to reproach them, but to let them know what frame of mind, and what fruit of life might be juſtly expected from them, who had received ſuch an alteration in their condition. *Particularly, as he elſewhere tells them, if they had not made themſelves to differ from others; if they had nothing but what they had received, they ſhould not boaſt nor exalt themſelves above others, as though they had not received, chap. iv. ver. 7. For it is a vain thing for a man to boaſt in himſelf of what he hath freely received of another, and never deſerved ſo to receive it; as it is with all who have received either gifts or grace from God.

Sect. 2.—This alteration of their ſtate and condition he further declares unto them by the effects, and author of it, ver. 3. *Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* The great difference which was then in the world, was concerning Jeſus, who was preached unto them all. Unbelievers, who were ſtill carried with an impetus of mind and affections after dumb idols, being led and acted therein by the ſpirit of the devil, blaſphe-

*Spiritualia illis traditurus, exemplum prioris converſationis memorat; ut ſimulacrorum fuerunt forma colentes idola, et ducebantur duce voluntate dæmonioru; ita et colentes deum ſint forma legis dominicæ.—Ambroſ in Loc.

med, and ſaid Jeſus was Anathema, or one accurſed. They looked on him as a perſon to be deteſted and abominated as the common odium of their gods and men. Hence, on the mention of him, they uſed to ſay, Jeſus Anathema, he is, or let him be accurſed, deteſted, deſtroyed. And in this blaſphemy do the Jews continue to this day, hiding their curſed ſentiments under a corrupt pronunciation of his name. For inſtead of ישוע, they they write and call him ישו the initial letters of שמו וזכרו ימח; that is, let his name and memory be blotted out; the ſame with Jeſus Anathema. And this blaſphemy of pronouncing Jeſus accurſed, was that wherewith the firſt perſecutors of the church tried the faith of Chriſtians, as Pliny in his epiſtle to Trajan, and Juſtin Martyr, with other apologiſts agree. And as the apoſtle ſays, thoſe who did thus, did not ſo by the Spirit of God; ſo he intends that they did it, by the acting and inſtigation of the devil, the unclean ſpirit, which ruled in thoſe children of diſobedience. And this was the condition of theſe Corinthians themſelves to whom he wrote, whilſt they alſo were carried away after dumb idols. On the other ſide, thoſe that believed called Jeſus Lord, or profeſſed that he was the Lord, and thereby avowed their faith in him and obedience unto him. Principally, they owned him to be Jehovah, the Lord, over all God bleſſed for ever. For the name יהוה is every where in the New Teſtament expreſſed by κυριος, here uſed. He who thus profeſſeth Jeſus to be the Lord, in the firſt place acknowledgeth him to be the true God. And then they profeſſed him therewithal, to be their Lord, the Lord of their ſouls and conſciences, unto whom they owed all ſubjection, and performed all obedience, as Thomas did in his great confeſſion, *My Lord, and my God*, John xx. 28. Now as he had before intimated, that thoſe who diſowned him and called him accurſed, did ſpeak by the inſtinct and inſtigation of the devil, by whom they were actuated; ſo he lets them know, on the other hand, that no man can thus own and confeſs Jeſus to be the Lord,

but by the Holy Ghoſt. But it may be ſaid that ſome, actuated by the unclean ſpirit, confeſſeth Chriſt to be the Lord. So did the man in the ſynagogue, who cried out *I know thee who thou art, the Holy one of God*, Mark i. 23, 24. And ver. 24. He *ſuffered not the devils to ſpeak, becauſe they knew him.* And the damſel, poſſeſſed with a ſpirit of divination, cried after the apoſtle, ſaying, *theſe men are the ſervants of the moſt high God*, Acts xvi. 17. So alſo did the man who abode in the tombs, poſſeſſed with an unclean ſpirit, who cried out unto him, *What have I to do with thee Jeſus, thou Son of the moſt high God*, Mark v. 7. And other teſtimonies to the like purpoſe among the heathen, and from their oracles, might be produced. Anſ. (1.) Our apoſtle ſpeaks of ſuch a ſaying of Jeſus to be Lord, as is accompanied with faith in him, and ſubjection of ſoul unto him, which is from the Holy Ghoſt alone. Thus none actuated by the unclean ſpirit can call him Lord. (2.) Theſe acknowledgments were either, (1.) Wreſted from the devil, and were no ſmall part of his puniſhment and torment; or, (2.) Were deſigned by him with an intention to prejudice the glory of Chriſt, by his teſtimony, who was a liar from the beginning. And

Malus bonum cum ſimulat, tunc eſt peſſimus. *

Theſe things therefore can have here no place. Hereby then the apoſtle informs them wherein the foundation of all church-relation, order, and worſhip did conſiſt. For whereas they had all reſpect unto the Lordſhip of Chriſt, and their acknowledgment thereof, this was not from themſelves, but was a pure effect of the operation of the Holy Ghoſt in them, and towards them. And any thing of the like kind, which doth not proceed from the ſame

* Τι ὖν, ὑδεις δαιμων ὀνομαζει † Θεον; ὐχι οἱ δαιμονιζοντες ἐλεγον οἰδαμεν σε τις εἰ ὁ ὑος τυ Θευ; ὐχι Παυλω ἐλεγον ὑτοι οἱ ἀνθρωποι δυλοι τυ Θευ τυ ὑψιςυ ἐισιν; ἀλλα μαςιζομενοι, ἀλλα ἀναγκαζομενοι; ἐκοντες ἢ κι μη μαςιγυμενοι, ὑδαμυ.—Chryſoſt. in Loc.

cauſe and fountain, is of no uſe to the glory of God, nor of any advantage unto the ſouls of men.

SECT. 3.—Some think, that this ſaying of Jeſus to be the Lord, is to be reſtrained unto the manner of ſpeaking afterwards inſiſted on. For the apoſtle in the following verſes treateth of thoſe extraordinary gifts, which many in that church were then endowed withal. None can, ſaith he, ſay Jeſus is the Lord, in an extraordinary manner, with divers tongues, and in propheſy, but by the Holy Ghoſt. Without his eſpecial aſſiſtance, none can eminently and miraculouſly declare him ſo to be. And if this be ſo, it is likely that thoſe before intended, who ſaid Jeſus was accurſed, were ſome perſons pretending to be actuated, or really actuated by an extraordinary ſpirit, which the apoſtle declares not to be the Spirit of God. And ſo Chryſoſtom interprets thoſe words of them who were viſibly and violently actuated by the devil. Many ſuch inſtruments of his malice did Satan ſtir up in thoſe days, to preſerve, if it were poſſible, his tottering kingdom from ruin. But there is no neceſſity thus to reſtrain the words, or to affix this ſenſe unto them. Yea, it ſeems to me to be inconſiſtent with the deſign of the apoſtle, and ſcope of the place. For, intending to inſtruct the Corinthians, as was ſaid, in the nature, uſe, and exerciſe of ſpiritual gifts, he firſt lays down the ſpring and fountain of all ſaving profeſſion of the goſpel, which thoſe gifts were deſigned to the furtherance and improvement of. Hereupon, having minded them of their heathen ſtate and condition before, he lets them know by what means they were brought into the profeſſion of the goſpel, and owning of Jeſus to be the Lord, in oppoſition unto the dumb idols whom they had ſerved. And this was by the author of thoſe gifts, unto whoſe conſideration he was now addreſſing himſelf. The great change wrought in them, as to their religion and profeſſion, was by the Holy Ghoſt. For no man can ſay that Jeſus is the Lord, which is the ſum and ſubſtance of our Chriſtian profeſſion, but by him; though ſome think he hath

little or no concern at all in this matter. But to ſay Chriſt is the Lord, includes two things; Firſt, faith in him as Lord, and Saviour. So was he declared and preached by the angels; Luke ii. 11. *A Saviour, which is Chriſt the Lord.* And this word Lord, includes as the dignity of his perſon, ſo his inveſtiture with thoſe offices which for our good this Lord did exerciſe and diſcharge. Secondly, the profeſſion of that faith; which two, where they are ſincere, do always accompany each other, Rom. x. 10. For, as the ſaying of Jeſus to be Anathema, did compriſe an open diſclaimure and abrenunciation of him; ſo the calling of him Lord, expreſſeth the profeſſion of our faith in him, and ſubjection unto him. And both theſe are here intended to be ſincere and ſaving. For that faith and profeſſion are intended, whereby the church is built upon the Rock; the ſame with that of Peter, *thou art Chriſt the Son of the living God*, Matth. xvi. 16. And that theſe are the works of the Holy Ghoſt, which none of themſelves are ſufficient for, ſhall, God aſſiſting, be afterwards abundantly declared.

Sect. 4.—Having thus ſtated the original and foundation of the church in its faith, profeſſion, order and worſhip, he farther acquaints them, that the ſame Spirit is likewiſe the author of all thoſe gifts, whereby it was to be built up and eſtabliſhed, and whereby the profeſſion of it might be enlarged; ver. 4. *Now there are diverſities of gifts, but the ſame Spirit.* Theſe are the things which he intendeth to diſcourſe upon, wherein he enlargeth himſelf in the whole enſuing chapter. Now, becauſe the particulars here inſiſted on by him in the beginning of his diſcourſe, will all of them occur unto us, and be called over again in their proper places, I ſhall only point unto the heads of the diſcourſe, in the verſe preceeding the 11th, which we principally aim it.

Treating therefore, περι των πνευματικων, of theſe ſpiritual things or gifts in the church, he firſt declares their author, from whom they come, and by whom they are wrought and beſtowed. Him he calls the Spirit, ver. 4.

the Lord, ver. 5. God, ver. 6. And to denote the oneneſs of their author, notwithſtanding the diverſity of the things themſelves, he calls him the ſame Spirit, the ſame Lord, the ſame God. The words may be underſtood two ways; firſt, that the whole Trinity, and each perſon diſtinctly, ſhould be intended in them. For, conſider the immediate operator of theſe gifts, and it is the Spirit, or the Holy Ghoſt, ver. 4. Conſider them as to their procurement, and immediate authoritative collation; and ſo they are from Chriſt, the Son, the Lord, ver. 5. But as to their firſt original and fountain, they are from God, even the Father, ver. 6. And all theſe are one and the ſame. But rather the Spirit alone is intended, and hath this threefold denomination given unto him; For, as he is particularly denoted by the name of the Spirit, which he uſeth, that we may know whom it is that eminently he intendeth, ſo he calls him both Lord, and God, as to manifeſt his ſovereign authority in all his works and adminiſtrations; ſo to ingenerate a due reverence in their hearts towards him with whom they had to do in this matter. And no more is intended in theſe three verſes, but what is ſummed up, ver. 11. *But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.*

SECT. 5.—Secondly; With reſpect unto their general nature, the apoſtle diſtributes them into gifts, χαρισματα, ver. 4. Adminiſtrations, διακονιαι, ver. 5. Operations, ἐνεργηματα, ver. 6. which diviſion, with the reaſons of it, will, in our progreſs, be farther cleared.

SECT. 6.—Thirdly; He declares the general end of the Spirit of God in the communication of them, and the uſe of them in the church, ver. 7. *But the manifeſtation of the Spirit is given unto every man to profit withal;* φανερωσις τȣ πνευματος; Syr. ܓܠܝܢܐ ܕܪܘܚܐ, the revelation of the Spirit; that is, the gifts whereby, and in whoſe exerciſe, he manifeſts and reveals his own preſence, power, and effectual operation. And the Spirit of God hath no other aim in granting theſe his enlight-

ning gifts, wherein he manifeſts his care of the church, and declares the things of the goſpel unto any man, but that they ſhould be uſed to the profit, advantage, and edification of others. They are not beſtowed on men, to make their ſecular gain or advantage by them, in riches, honour, or reputation, for which ends Simon, the magician, would have purchaſed them with his money, Acts viii. 19. No, nor yet merely for the good and benefit of the ſouls of them that do receive them, but for the edification of the church, and the furtherance of faith and profeſſion in others. Προς το συμφερον; *ad id quod expedit, prodeſt;* For that which is expedient, uſeful, profitable, namely to the church, 1 Cor. vi. 12. chap. x. 23. 2 Cor. viii. 10. Thus was the foundation of the firſt churches of the goſpel laid by the Holy Ghoſt, and thus was the work of their building unto perfection, carried on by him. How far preſent churches do, or ought to ſtand on the ſame bottom, how far they are carried on upon the ſame principles, is worth our enquiry, and will in its proper place, fall under our conſideration.

9 sorts of gifts

Sect. 7.—Fourthly; The apoſtle diſtributes the ſpiritual gifts then beſtowed on the church, or ſome members of it, into nine particular heads or inſtances. As (1) Wiſdom.—(2.) Knowledge, ver. 8. or the word of Wiſdom, and the word of Knowledge.—(3.) Faith.—(4.) Healing, ver. 9.—(5.) Working of miracles.—(6.) Propheſy.—(7.) Diſcerning of ſpirits—(8.) Kinds of tongues.—(9.) Interpretation of tongues, ver. 10. And all theſe were extraordinary gifts, in the manner of the communication and exerciſe, which related unto the then preſent ſtate of the church. What is yet continued analogous unto them, or holding proportion with them, muſt be farther enquired into; when alſo their eſpecial nature will be unfolded. * But now, if there be that great diverſity of gifts in the church, if ſo much difference in their adminiſtrations, how can it poſſibly be prevented,

* Ex hoc capite et proximo licet conjicere quæ fuerint dotes illius veteris Eccleſiæ Chriſtianæ, priuſquam tot ceremoniis, opibus, imperiis, copiis,

but that differences and diviſions will ariſe amongſt them on whom they are beſtowed, and thoſe amongſt whom they are exerciſed? It is true, this may ſo fall out, and ſometimes doth ſo, and *de facto*, it did ſo in this church of Corinth. One admired one gift, a ſecond another of a different kind, and ſo the third. Accordingly, among thoſe who had received them, one boaſted of this or that particular gift and ability, and would be continually in its exerciſe, to the excluſion and contempt of others, beſtowed no leſs for the edification of the church than his own. And ſo far were they tranſported with vain glory, and a deſire of ſelf-advancement, as that they preferred the uſe of thoſe gifts in the church, which tended principally to beget aſtoniſhment and admiration in them which heard or beheld them, before thoſe which were peculiarly uſeful unto the edification of the church itſelf; which evil in particular the apoſtle rebukes at large chap. xiv. By this means the church came to be divided in itſelf, and almoſt to be broken in pieces. Chap. i. ver. 11, 12. So fooliſh, oftimes, are the minds of men; ſo liable to be impoſed upon; ſo common is it for their luſts, ſeduced and principled by the crafts of Satan, to turn judgment into wormwood, and to abuſe the moſt uſeful effects of divine grace and bounty. To prevent all theſe evils for the future, and to manifeſt how perfect an harmony there is in all theſe divers gifts and different adminiſtrations, at what an agreement they are among themſelves in their tendency unto the ſame ends of the union and edification of the church, from what fountain of wiſdom they do proceed, and with what care they ought to be uſed and improved; the apoſtle declares unto them both the author of them, and the rule he proceedeth by in their diſpenſation; ver. 11. *All theſe*,

bellis, aliiſq; id genus eſſet onerata. Nunc fere tot præclara munia ad unam poteſtatem redacta ſunt: h. e. Chriſti titulo palliatam Tyrannidem. Quid enim aliud eſt poteſtas niſi adſit animus Apoſtolicus?—Eraſm. Annot. ad v. 4.

ſaith he, * *worketh that one and ſelf-ſame Spirit, dividing to every man ſeverally as he will.*

SECT. 8.—I ſhall not, at preſent further open or inſiſt upon theſe words. Frequent recourſe muſt be had unto them in our progreſs, wherein they will be fully explicated as to what concerns the perſon of the Spirit, his will, and his operations, which are all aſſerted in them. For my purpoſe is, through the permiſſion and aſſiſtance of God, to treat from hence of the name, nature, exiſtence, and whole work of the Holy Spirit, with the grace of God through Jeſus Chriſt in the communication of him unto the ſons of men. A work in itſelf too great and difficult for me to undertake, and beyond my ability to manage unto the glory of God, or the edification of the ſouls of them that do believe. For *who is ſufficient for theſe things?* But yet I dare not utterly faint in it, nor under it, whilſt I look unto him whoſe *work, it is,* who *giveth wiſdom to them that lack it, and upbraideth them not,* Jam. i. 5. Our eyes therefore, are unto him alone, who both ſupplieth ſeed to the ſower, and when he hath done bleſſeth it with an encreaſe. The preſent neceſſity, importance, and uſefulneſs of this work, are the things which alone have engaged me into the undertaking of it. Theſe therefore I ſhall briefly repreſent in ſome general conſiderations, before I inſiſt on the things themſelves, whoſe eſpecial explanation is deſigned.

SECT. 9.—Firſt, then, we may conſider, that the doctrine of the Spirit of God, his work and grace, is the ſecond great head or principle of thoſe goſpel-truths wherein the glory of God, and the good of the ſouls of men are moſt eminently concerned. And ſuch alſo it is, that without it, without the knowledge of it in its truth, and the improvement of it in its power, the other will be uſeleſs unto thoſe ends. For when God deſigned the great and glorious work of recovering fallen

* Αποστέλλεται μεν οἰκονομικως, ἐνεργει δ' ἀντιξυσιως.—Baſil. Homil. 15. de fide.

I Salvation by Christ
II Sanctification by the H. G.

man, and the saving of sinners, to the praise of the glory of his grace, he appointed, in his infinite wisdom, two great means thereof. The one was the giving of his Son for them, and the other was the giving of his Spirit unto them. And hereby was way made for the manifestation of the glory of the whole blessed Trinity, which is the utmost end of all the works of God. Hereby, were the love, grace, and wisdom of the Father in the design and projection of the whole; the love, grace, and condescension of the Son in the execution, purchase, and procurement of grace and salvation for sinners, with the love, grace, and power of the Holy Spirit in the effectual application of all unto the souls of men, made gloriously conspicuous. Hence, from the first entrance of sin, there were two general heads of the promises of God unto men, concerning the means of their recovery and salvation. The one was that concerning the sending of his Son to be incarnate, to take our nature upon him, and to suffer for us therein; the other concerning the giving of his Spirit, to make the effects and fruits of the incarnation, obedience, and suffering of his Son, effectual in us and towards us. To these heads may all the promises of God be reduced. Now, because the former was to be the foundation of the latter, that was first to be laid down, and most insisted on, until it was actually accomplished. Hence the great promise of the Old Testament, the principal object of the faith, hope, and expectation of believers, was that concerning the coming of the Son of God in the flesh, and the work which he was to perform. Yet was this also, as we shall see in our progress, accompanied with a great intermixture of promises concerning the Holy Spirit, to render his coming and work effectual unto us. But when once that first work was fully accomplished, when the Son of God was come, and had destroyed the works of the devil, the principal remaining promise of the New Testament, the spring of all the rest, concerneth the sending of the Holy Spirit unto the accomplishment of

his part of that great work which God had deſigned. Hence the Holy Ghoſt, the doctrine concerning his perſon, his work, his grace, is the moſt peculiar and principal ſubject of the ſcriptures of the New Teſtament, and a moſt eminent immediate object of the faith of them that do believe. And this muſt be further cleared, ſeeing we have to deal with ſome who will ſcarce allow him to be of any conſideration in theſe matters at all. But I ſhall be brief in theſe previous teſtimonies hereunto, becauſe the whole enſuing diſcourſe is deſigned to the demonſtration of the truth of this aſſertion.

Sect. 10.—Firſt, It is of great moment, and ſufficient of itſelf to maintain the cauſe, as propoſed, that when our Lord Jeſus Chriſt was to leave the world, he promiſed to ſend his Holy Spirit unto his diſciples, to ſupply his abſence. Of what uſe the preſence of Chriſt was unto his diſciples we may, in ſome meaſure, conceive; they knew full well whoſe hearts were filled with ſorrow upon the mention of his leaving of them, John xvi. 5, 6. Deſigning to relieve them in this great diſtreſs, which drew out the higheſt expreſſions of love, tenderneſs, compaſſion and care towards them, he doth it principally by this promiſe; which he aſſures them ſhall be to their greater advantage than any they could receive by the continuance of his bodily preſence amongſt them. And to ſecure them hereof, as alſo to inform them of its great importance, he repeats it frequently unto them, and inculcates it upon them. Conſider ſomewhat of what he ſays to this purpoſe in his laſt diſcourſe with them, John xiv. 16, 17, 18. *I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever; even the Spirit of truth whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs, I will come unto you;* that is in and by this Holy Spirit. And, ver. 25, 26, 27. *Theſe things I have ſpoken unto you, being preſent with you; but the Comforter, who is the Holy*

Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatever I have ſaid unto you. Peace I leave with you, &c. And chap. xv. 25. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth which proceedeth from the Father, he ſhall teſtify of me.* And chap. xvi. ver. 5,—15. *Now I go my way to him that ſent me, and none of you aſketh me, whither goeſt thou. But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come he will reprove the world of ſin, and of righteouſneſs, and of judgment. Of ſin, becauſe they believe not on me. Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more. Of judgment, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but you cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he ſhall ſhew you things to come. He ſhall glorify me, for he ſhall receive of mine, and he ſhall ſhew it unto you. All things that the Father hath are mine; therefore, ſaid I, that he ſhall take of mine, and ſhew it unto you* * This was the great

* Spiritus Sanctus ad hoc miſſus a Chriſto, ad hoc poſtulatus de Patre ut eſſet Doctor Veritatis, Chriſti Vicarius, Tertul. adverſ. Hæret. c. 28.

Quoniam Dominus in cælos eſſet abiturus, Paracletum Diſcipulis neceſſario dabat, ne illos quodammodo pupillos, quod minime decebat, relinqueret; et ſine Advocato et quodam Tutore deſereret. Hic eſt enim qui ipſorum animos menteſque firmavit, qui in ipſis illuminator rerum Divinarum fuit; quo confirmati, pro Nomine Domini nec Carceres nec Vincula timuerunt; quin imo ipſas ſeculi poteſtates et tormenta calcaverunt, armati jam ſcilicet per ipſum atqe firmati, habentes in ſe dona quæ hic idem Spiritus Eccleſiæ Chriſti ſponſa, quaſi quædam ornamenta diſtribuit et dirigit. Novatian. de Trinitat.

Totum ex Spiritus Sancti conſtat ducatu, quod devii diriguntur, quod impii convertuntur, quod debiles confirmantur. Spiritus rectus, Spiritus

legacy which our Lord Jeſus Chriſt, departing out of this world, bequeathed unto his ſorrowful diſciples. This he promiſeth unto them as a ſufficient relief againſt all their troubles, and a faithful guide in all their ways. And, becauſe of the importance of it unto them, he frequently repeats it, and enlargeth upon the benefits that they ſhould receive thereby; giving them a particular account why it would be more advantageous unto them than his own bodily preſence. And therefore after his reſurrection, he minds them again of this promiſe, commanding them to act nothing towards the building of the church, until it was accompliſhed towards them, Acts i. 4, 5, 8. They would have been again embracing his human nature, and rejoicing in it. But, as he ſaid unto Mary, *touch me not*, John xx. 17. to wean her from any carnal conſideration of him; ſo he inſtructs them all now to look after and truſt unto the promiſe of the Holy Ghoſt. Hence is that of our apoſtle, *though we have known Chriſt after the fleſh, yet now henceforth know we him no more*, 2 Cor. v. 16. For, although it was a great privilege to have known Chriſt in this world after the fleſh, yet it was much greater to enjoy him in the diſpenſation of the Spirit. And this was ſpoken by the apoſtle as the ancients judge, to rebuke the boaſting of ſome about their ſeeing the Lord in the fleſh, who were thereon called δεισωσουνοι, whom he directs unto a more excellent knowledge of him. It is in vain pretended, that it was the apoſtles only, and it may be ſome of the primitive Chriſtians who were concerned in this promiſe. For, although the Holy Ghoſt was beſtowed on them in a peculiar manner, and for eſpecial ends, yet the promiſe in general belongs unto all believers unto the end of the

Sanctus, Spiritus Principalis regit, componit, conſummat et perficit, Noſtras inhabitat mentes, &c. corda quæ poſſidet, nec errare patitur, nec corrumpi, nec vinci quos docuerit, quos poſſederit, quos gladio potentiſſimæ veritatis accinxerit, Cyprian. de Spirit. Sanct.

world. * For, as to what concerns his gracious operations, whatever the Lord Chriſt prayed for for them, and ſo promiſed unto them, (as the Spirit was procured for them on his prayer, John xvii. 16, 17.) he *prayed not for it, for them alone, but for them alſo which ſhould believe on him through their word*, John xvii. 20. And his promiſe is, to be *with his always even unto the end of the world*, Matth. xxviii. 20. As alſo, that *wherever two or three are gathered together in his name, there he would be in the midſt of them*, Matth. xviii. 20; which he is no otherwiſe but by his Spirit: For, as for his human nature, the *heavens muſt receive him until the times of the reſtitution of all things*, Acts iii. 21. And this one conſideration is ſufficient to evince the importance of the doctrine, and things which concern the Holy Spirit. For is it poſſible that any Chriſtian ſhould be ſo ſupinely negligent and careleſs, ſo unconcerned in the things whereon his preſent comforts and future happineſs do abſolutely depend, as not to think it his duty to inquire, with the greateſt care and diligence, into what our Lord Jeſus Chriſt hath left unto us to ſupply his abſence, and at length to bring us unto himſelf? He by whom theſe things are deſpiſed, hath neither part nor lot in Chriſt himſelf. For *if any man hath not the Spirit of Chriſt, he is none of his*, Rom. viii. 9.

SECT. 11.—Secondly; The great work of the Holy Ghoſt, in the diſpenſation and † miniſtration of the goſ-

* Præſentia ſpiritali cum eis erat ubique futurus poſt Aſcenſionem ſuam, et cum tota Eccleſia ſua in hoc mundo uſque in conſummationem ſeculi: ——Neque enim de ſolis apoſtolis poteſt intelligi, ſicut dediſti ei poteſtatem omnis carnis, ut omne quod dediſti ei det eis vitam æternam; ſed ubique de omnibus quibus in eum credentibus vita æterna datur.—Auguſt. Tractat. 106. in Evangel. Johan.

Munus hoc quod in Chriſto eſt, in conſummationem ſeculi nobiſcum; hoc expectationis noſtræ ſolatium, hoc in donorum operationibus futuræ ſpei pignus eſt; hoc Moralium lumen, hic ſplendor animarum eſt.—Hilar. lib. 2. de Trinitat.

† Hic eſt qui Prophetas in Eccleſia conſtituit, magiſtros erudit, linguas dirigit, vertutes et ſanctitates facit, opera mirabiliagerit, diſcretiones Spiri-

pel unto all the ends of it, is another evidence unto the ſame purpoſe. Hence the goſpel itſelf is called the miniſtration of the Spirit, in oppoſition to that of the law, which is called the *miniſtration of the letter, and of condemnation*, 2 Cor. iii. 8. Διακονια τυ πνευματος, the *miniſtry of the Spirit*, is either that miniſtry which the Spirit makes effectual, or that miniſtry whereby the Spirit in his gifts and graces is communicated unto men. And this is that which gives unto the miniſtry of the goſpel both its glory and its efficacy. Take away the Spirit from the goſpel, and you render it a dead letter, and leave the New Teſtament of no more uſe unto Chriſtians than the Old Teſtament is of unto the Jews. It is therefore a miſchievous imagination, proceeding from ignorance, blindneſs, and unbelief, that there is no more in the goſpel, but what is contained under any other doctrine or declaration of truth; that it is nothing but a book for men to exerciſe their reaſon in and upon, and to improve the things of it by the ſame faculty. For this is to ſeparate the Spirit or the diſpenſation of the Spirit from it, which is, in truth, to deſtroy it. And therewith is the covenant of God rejected, which is, that his word and Spirit ſhall go together, Iſa. lix. ver. 20, 21. We ſhall therefore, God aſſiſting, manifeſt, in our progreſs, that the whole miniſtry of the goſpel, the whole uſe and efficacy of it, do depend on that miniſtration of the Spirit wherewith, according to the promiſe of God, it is accompanied. If therefore we have any concernment in, or have ever received any benefit by the goſpel, or the miniſtration of it, we have a ſignal duty lying before us in the matter in hand.

Sect. 12.—Thirdly; There is not any ſpiritual or ſaving good, from firſt to laſt, communicated unto us, or that we are from and by the grace of God made par-

tuum porrigit, gubernationes contribuit, conſilia ſuggerit, quæque alia ſunt Chariſmatum dona componit et digerit; et ideo Eccleſiam Domino undique et in omnibus conſummatam et perfectum facit.—Tertul.

takers of, but it is revealed to us, and beſtowed on us by the Holy Ghoſt. He who hath not an immediate and eſpecial work of the Spirit of God upon him, and towards him, did never receive any eſpecial love, grace, or mercy from God. For how ſhould he ſo do? Whatever God works in us, and upon us, he doth it by his Spirit. He therefore, who hath no work of the Spirit of God upon his heart, did never receive either mercy or grace from God. For God giveth them not but by his Spirit. A diſclaimure therefore of any work of the Spirit of God in us or upon us, is a diſclaimure of all intereſt in his grace and mercy. And they may do well to conſider it, with whom the work of the Spirit of God is a reproach. When they can tell us of any other way whereby a man may be made partaker of mercy and grace, we will attend unto it; in the meantime, we ſhall prove from the ſcripture, this to be the way of God.

SECT. 13.—Fourthly; There is not any thing done in us, or by us, that is holy and acceptable unto God, but it is an effect of the Holy Spirit, it is of his operation in us, and by us. *Without him we can do nothing.* For, without Chriſt, we cannot, John. xv. 5. And by him alone is the grace of Chriſt communicated unto us, and wrought in us. * By him we are regenerated; by him we are ſanctified; by him are we cleanſed; by him are we aſſiſted in and unto every good work. Particular inſtances to this purpoſe will be afterwards inſiſted on, and proved. And it is our unqueſtionable concernment to enquire into the cauſe and ſpring of all that is good in us, wherein alſo we ſhall have a true diſcovery of the

* Hic eſt qui operatur ex aquis, ſecundam Nativitatem, ſemen quoddam divini generis, et conſecrator cæleſtis Nativitatis; Pignus promiſſæ hæreditatis et quaſi chirographum quoddam æternæ ſalutis; qui nos Dei faciat Templum et nos efficiat domum, qui interpellat divinas aures pro nobis gemitibus ineloquacibus, advocationis officia, et defenſionis exhibens munera, inhabitator corporibus noſtris ductus, et Sanctitatis effector; Hic eſt qui inexplebiles cupiditates coercet, &c.—Novat de Trinitat.

ſpring and cauſe of all that is evil; without a competent knowledge of both which, we can do nothing as we ought.

Sect. 14.—Fifthly; God lets us know that the only peculiarly remedileſs ſin, and way of ſinning under the goſpel, is to ſin in an eſpecial manner againſt the Holy Ghoſt. And this of itſelf is ſufficient to convince us how needful it is for us to be well inſtructed in what concerns him. For there is ſomewhat that doth ſo, which is accompanied with irrecoverable and eternal ruin. And ſo is nothing elſe in the world. So Mark iii. 28, 29. *All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme; but he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs. Or, he that ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world nor in the world to come*, Matth. xii. 32. There remains nothing for him who doth deſpite to the Spirit of grace, but a *certain fearful looking for of judgment and fiery indignation, that ſhall devour the adverſaries*, Heb. x. 27, 29. This is that ſin unto death, whoſe remiſſion is not to be prayed for, 1 John v. 16. For he having taken upon him to make effectual unto us the great remedy provided in the blood of Chriſt for the pardon of our ſins, if he, in the proſecution of that work, be deſpiſed, blaſphemed, deſpitefully uſed, there neither is relief, nor can there be pardon for that ſin. For whence, in that caſe, ſhould they ariſe or ſpring? As God hath not another ſon to offer another ſacrifice for ſin, ſo that he by whom his ſacrifice is deſpiſed can have none remaining for him; no more hath he another Spirit to make that ſacrifice effectual unto us, if the Holy Ghoſt, in his work, be deſpiſed and rejected. This therefore is a tender place. * We cannot uſe too much

* Omnibus quidem quæ divina ſunt cum Reverentia et vehementi cura oportet intendere, maxime autem his quæ de Spiritus Sancti divinitate dicuntur, præſertim cum Blaſphemia in eum ſine venia ſit; ita ut blaſphemantis pœna tendatur non ſolum in omne præſens ſeculum, ſed etiam in futurum. Ait quippe Salvator, Blaſphemanti in Spiritum Sanctum non eſſe remiſſionem,

holy diligence in our enquiries after what God hath revealed in his word concerning his Spirit and his work; ſeeing there may be ſo fatal a miſcarriage in an oppoſition unto him, as the nature of man is incapable of in any other inſtance.

And theſe conſiderations belong unto the firſt head of reaſons of the importance, uſe, and neceſſity of the doctrine propoſed to be enquired into. They are enough to manifeſt what is the concernment of all believers herein. For, on the account of theſe things, the ſcripture plainly declares, as we obſerved before, *that he who hath not the Spirit of Chriſt is none of his;* their portion is not in him; they ſhall have no benefit by his mediation. Men may pleaſe themſelves with a profeſſion of being Chriſtians, and owning the goſpel, whilſt they deſpiſe the Spirit of God, both name and thing. Their condition we ſhall examine and judge by the ſcripture before we come to the end of this diſcourſe. And for the ſcripture itſelf, whoever reads the books of the New Teſtament, beſides the great and precious promiſes that are given concerning him in the Old, will find and conclude, unleſs he be prepoſſeſſed with prejudice, that the whole of what is declared in thoſe writings, turns on this only hinge. Remove from them the conſideration of the Spirit of God and his work, and it will be hard to find out what they aim at, or tend unto.

SECT. 15.—Secondly; The great deceit and abuſe that hath been in all ages of the church, under the pretence of the name and work of the Spirit, make the thorough conſideration of what we are taught concerning them, exceeding neceſſary. Had not theſe things been excellent in themſelves, and ſo acknowledged by all Chriſtians, they would never have been by ſo many falſely pretended unto. Men do not ſeek to adorn themſelves

neque in iſto ſeculo neque in futuro: unde magis ac magis intendere oportet quæ Scripturarum de eo ſit relatio, ne in aliquem, ſaltem per ignorantiam, Blaſphemiæ error obrepat.—Dydym. de Spir Sanct. lib. 1. Interpret. Hieron.

with rags, or to boaſt of what on its own account is under juſt contempt. And, according to the worth of things, ſo are they liable to abuſe. And the more excellent any thing is, the more vile and pernicious is an undue pretence unto it. Such have been the falſe pretences of ſome in all ages unto the Spirit of God and his work, whoſe real excellencies in themſelves, have made thoſe pretences abominable and unſpeakably dangerous. For the better the things are which are counterfeited, the worſe always are the ends they are employed unto. In the whole world there is nothing ſo vile as that which pretendeth to be God, and is not; nor is any other thing capable of ſo pernicious an abuſe. Some inſtances hereof I ſhall give both out of the Old Teſtament and the New.

Sect. 16.—The moſt ſignal gift of the Spirit of God, for the uſe of the church under the Old Teſtament, was that of propheſy. This therefore was deſervedly in honour and reputation; as having a great impreſſion of the authority of God upon it, and in it of his nearneſs unto man, Beſides, thoſe in whom it was, had juſtly the conduct of the minds and conſciences of others given up unto them. For they ſpake in the name of God, and had his warrant for what they propoſed, which is the higheſt ſecurity of obedience. And theſe things cauſed many to pretend unto this gift, who were indeed never inſpired by the Holy Spirit, but were rather, on the contrary, actuated by a ſpirit of lying and uncleanneſs. For it is very probable, that when men falſely, and in mere pretence, took upon them to be prophets divinely inſpired, without any antecedent diabolical enthuſiaſm, that the devil made uſe of them to compaſs his own deſigns. Being given up by the righteous judgment of God unto all deluſions, for belying his Spirit and holy inſpirations, they were quickly poſſeſſed with a ſpirit of lying and unclean divination. So the falſe prophets of Ahab, who encouraged him to go up unto Ramoth Gilead, foretelling his proſperous ſucceſs, 1 Kings xxii. 6. ſeemed only to have complied deceitfully with the in-

clinations of their maſter, and to have out-acted his other courtiers in flattery, by gilding it with a pretence of propheſy. But when Micaiah came to lay open the myſtery of their iniquity, it appeared that a lying ſpirit, by the permiſſion of God, had poſſeſſed their minds, and gave them impreſſions, which being ſupernatural, they were deceived as well as they did deceive, ver. 21,—23. This they were juſtly given up unto, pretending falſely unto the inſpiration of that Holy Spirit, which they had not received. And no otherways hath it fallen out with ſome in our days, whom we have ſeen viſibly actuated by an extraordinary power; unduly pretending unto ſupernatural agitations from God, they were really actuated by the devil, a thing they neither deſired nor looked after; but, being ſurpriſed by it, were pleaſed with it for a while; as it was with ſundry of the Quakers at their firſt appearance.

SECT. 17.—Now theſe falſe prophets of old were of two ſorts, both mentioned, Deut. xviii. 20. Firſt, ſuch as profeſſedly ſerved other gods, directing all their prophetic actings unto the promotion of their worſhip. Such were the prophets of Baal, in whoſe name expreſsly they propheſied, and whoſe aſſiſtance they invocated. *They called on the name of Baal, ſaying, O Baal hear us*, 1 Kings xviii. 26, 27, 28. Many of theſe were ſlain by Elijah, and the whole race of them afterwards extirpated by Jehu, 2 Kings x[illegible], 26, 27, 28. This put an end to his diety; for, it is ſaid, he deſtroyed Baal out of Iſrael; falſe gods having no exiſtence but in the deceived minds of their worſhippers. It may be aſked why theſe are called prophets? and ſo in general of all the falſe prophets mentioned in the ſcripture. Was it becauſe they merely pretended and counterfeited a ſpirit of propheſy, or had they really any ſuch? I anſwer, that I no way doubt, but that they were of both ſorts. Theſe prophets of Baal were ſuch as worſhipped the ſun, after the manner of the Tyrians. Herein they had invented many helliſh myſteries, ceremonies, and ſacrifices; theſe they taught

the people, by whom they were hired. Being thus engaged in the ſervice of the devil, he actually poſſeſſed their minds with a ſpirit of divination, and enabled them to declare things unknown unto other men. They, in the meantime, really finding themſelves actuated by a power ſuperior to them, took and owned that to be the power of their God; and thereby became immediate worſhippers of the devil. This our apoſtle declares, 1 Cor. x. 20. Whatever thoſe who left the true God aimed at to worſhip, the devil interpoſed himſelf between that and them as the object of their adoration. Hereby he became the *god of this world*, 2 Cor. iv. 4. Him whom in all their idols they worſhipped and adored. With a ſpirit of divination from him were many of the falſe prophets actuated, which they thought to be the Spirit of their God. For they found themſelves actuated by a ſuperior power, which they could neither excuſe nor reſiſt. * Others of them were mere pretenders and counterfeits, that deceived the fooliſh multitude with vain falſe predictions. Of theſe more will be ſpoken afterwards.

Sect. 18.—Secondly; Others there were, who ſpake in the name, and as they falſely profeſſed, by the inſpiration of the Spirit of the Holy God. With this ſort of men Jeremiah had great conteſts: for, in that apoſtatizing age of the church, they had got ſuch an intereſt and reputation among the rulers and people, as not only to confront his propheſies with contrary predictions, chap. xxviii. 2,—4. but alſo to traduce him as a falſe prophet, and to urge his puniſhment according to the law, chap. xxix. ver. 25, 26, 27. And with the like confidence did Zedekiah, the ſon of Chenaanah carry it towards Micaiah, 1 Kings xxii. 26. for he ſcornfully aſks him, *Which*

* Ἐπειδαν γαρ τελεταις τισι ὁ μαγγανειαις κατεδησι δαιμονα τις ὁς ἀνθρωπον, ὁ ἐμαντευετο ἐκεινῳ, ὁ μαντευομενῳ ἐφριττετο, ὁ ἐσπαραττετο, ὁ ἐνεγκειν τυ δαιμονῳ την ὁρμην ὐκ ἠδυνατο ἀλλ ἐμελλε διασπωμενῳ ὑτως ἀπολλυσθαι, ταις τα τοιαυτοις τα μαγγανευσι φησι.

Ανσατι λοιπαν ἀναχτα βροτος Θιον ὐκ ἐτι Χωρη.—Chryſoſt. in 1 Cor. 12.

way went the Spirit of the Lord from me to ſpeak unto thee; that is, whereas aſſuredly he ſpeaketh in me, how came he to inſpire thee with a contrary revelation? Ezekiel, at the ſame time, with Jeremiah, was exerciſed and perplexed with them, chap. xiii. and xiv. For this ſort of perſons, namely, falſe pretenders unto divine extraordinary revelations, did of old uſually abound in times of danger and approaching deſolations. The devil ſtirred them up to fill men with vain hopes, to keep them in ſin and ſecurity, that deſtruction might ſeize upon them at unawares. And whoever takes the ſame courſe in the time of deſerved threatened impendent judgments, though they uſe not the ſame means, yet they alſo do the work of the devil. For, whatever encourageth men to be ſecure in their ſins, is a falſe divination, Jer. v. 30, 31. And this ſort of men is characterized by the prophet Jeremiah, chapter xxiii. from verſe 9, to 33, where any one may read their ſin and judgment. And yet this falſe pretending unto the ſpirit of propheſy, was very far from caſting any contempt on the real gift of the Holy Ghoſt therein; nay, it gave it the greater glory and luſtre. God never more honoured his true prophets, than when there were moſt falſe ones. Neither ſhall ever any falſe pretence to the Spirit of grace render him leſs dear unto thoſe that are partakers of him, or his gifts of leſs uſe unto the church.

SECT. 19.—It was thus alſo under the New Teſtament, at the firſt preaching of the goſpel. The doctrine of it at firſt was declared from the immediate revelation of the Spirit, preached by the aſſiſtance of the Spirit, made effectual by his work and power, was accompanied in many by outward miraculous works and effects of the Spirit, whence the whole of what peculiarly belonged unto it in oppoſition to the law, was called the miniſtration of the Spirit. Theſe things being owned and acknowledged by all, thoſe who had any falſe opinions or dotages of their own to broach, or any other deceit to put upon Chriſtians, could think of no more expedite means

for the compaſſing of their ends, than by pretending to immediate revelations of the Spirit. For, without ſome kind of credibility given them from hence, they knew that their fond imaginations would not be taken into the leaſt conſideration. Hence the apoſtle Peter, having treated concerning the revelation of God by his Spirit in propheſy under the Old Teſtament and the New, 2 Epiſt. chap. i. ver. 17, 18, 19, 20, 21, adds as an inference from that diſcourſe, a compariſon between the falſe prophets that were under the Old Teſtament, and the falſe teachers under the New; chap. ii. 1. *But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you.* And the reaſon of it is, becauſe, that as they pretended to the Spirit of the Lord in their propheſies, ſaying, *Thus ſaith the Lord*, when he ſent them not; ſo theſe aſcribed all their abominable hereſies to the inſpiration of the Spirit, by whom they were not aſſiſted.

SECT. 20.—Hence is that bleſſed caution and rule given us by the apoſtle John, who lived to ſee much miſchief done in the church by this pretence; 1 Epiſt. chap. iv. ver. 1, 2. *Beloved, believe not every ſpirit, but try the ſpirits whether they are of God, becauſe many falſe prophets are gone out into the world. Hereby know we the Spirit of God; every ſpirit that confeſſeth that Jeſus is come in the fleſh, is of God; and every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God.* A two-fold direction doth the apoſtle here give unto all believers. The firſt by the way of caution, that they would not believe every ſpirit; that is, not receive or give credit to every doctrine that was propoſed unto them as of immediate revelation and inſpiration of the Spirit. He intends the ſame with the apoſtle Paul, Epheſ. iv. 14. who would not have us *carried about with every wind of doctrine*, like veſſels at ſea without anchor or helms, by the *ſleight of men, and cunning craftineſs whereby they lie in wait to deceive.* For the crafts and ſleights intended, are ſuch as men uſe

when they caſt a miſt, as it were, before the eyes of others whom they intend to cheat and defraud. So dealt falſe teachers with their diſciples by their pretences of immediate revelations. His next direction informs us how we may obſerve this caution unto our advantage, and this is by trying the ſpirits themſelves. This is the duty of all believers on any ſuch pretences. They are to try theſe ſpirits, and examine whether they are of God or no. For the obſervation of this rule, and diſcharge of this duty, the church of Epheſus is commended by our Lord Jeſus Chriſt, Rev. ii. 2. *Thou haſt tried them, which ſay they are apoſtles, and are not, and haſt found them liars.* For thoſe who ſaid they were apoſtles, pretended therewithal to apoſtolical authority and infallibility, on the account of the immediate inſpirations which they received by the Holy Ghoſt. In trying them, they tried the ſpirits that came unto them. And by this warrant may we try the ſpirits of the church of Rome, which in like manner pretends unto apoſtolical authority and infallibility.

SECT. 21.—Unto theſe two directions, the apoſtle ſubjoins the reaſon of the preſent watchfulneſs required unto the diſcharge of this duty. For, ſaith he, *many falſe prophets are gone out into the world.* It is falſe teachers, as Peter calls them, *bringing in damnable hereſies*, concerning whom he ſpeaks. And he calleth them falſe prophets, partly in an alluſion unto the falſe prophets under the Old Teſtament, with whom they are ranked and compared by Peter; and partly becauſe as they fathered their predictions on divine revelation, ſo theſe falſely aſcribed their doctrines unto immediate divine inſpiration. And on this account alſo he calleth them ſpirits; *try the ſpirits.* For as they pretended unto the Spirit of God, ſo indeed, for the moſt part, they were actuated by a ſpirit of error, lying, and deluſion, that is the devil himſelf. And therefore I no way doubt, but that moſtly thoſe who made uſe of this plea, that they had their doctrines which they taught by immediate inſpiration, did alſo

effect other extraordinary operations or undiſcoverable appearances of them as lying miracles, by the power of that ſpirit whereby they were actuated, as Mat. xxiv. 24. Hence the apoſtle doth not direct us to try their pretenſions unto inſpirations, by putting them on other extraordinary works for their confirmation; for theſe alſo they made a ſhew and appearance of, and that in ſuch a manner as that they were not to be detected by the generality of Chriſtians, but he gives unto all a bleſſed ſtable rule which will never fail them in this caſe who diligently attend unto it. And this is to try them by the doctrine that they teach, ver. 2, 3. Let their doctrine be examined by the ſcriptures, and if it be found conſonant thereunto, it may be received without danger unto the hearers, whatever corrupt affections the teachers may be influenced by. But if it be not conſonant thereunto, if it keep not up an harmony in the analogy of faith, whatever inſpiration or revelation be pleaded in its juſtification, it is to be rejected, as they alſo are by whom it is declared. This rule the apoſtle Paul confirms by the higheſt inſtance imaginable; Gal. i. 8. *If we, or an angel from heaven preach any other goſpel unto you, then that which we have preached unto you, let him be accurſed.* And the apoſtle ſhews, that, for our advantage in this trial we are to make of ſpirits, it is good to have a clear conviction of, and a conſtant adherence unto ſome fundamental principles, eſpecially ſuch as we have reaſon to think will be the moſt cunningly attacked by ſeducers. Thus, becauſe in thoſe days, the principal deſign of Satan was to broach ſtrange falſe imaginations about the perſon and mediation of Chriſt, endeavouring thereby to overthrow both the one and the other; the apoſtle adviſeth believers to try the ſpirits by this one fundamental principle of truth, namely, that Jeſus Chriſt is come in the fleſh; which contains a confeſſion both of his perſon and mediation. This therefore believers were to demand of all new teachers and pretenders unto ſpiritual revelations, in the firſt place; do you confeſs that Jeſus Chriſt is come

in the fleſh; and if they immediately made not this confeſſion, they never ſtood to conſider their other pretences, but turned from them, not bidding them God-ſpeed, 2 John vii. 10, 11. And I could eaſily manifeſt how many pernicious hereſies were obviated in thoſe days by this ſhort confeſſion of faith. For ſome of late (as Grotius following Socinus and Sclictingius) interpreting this coming of Chriſt in the fleſh, of his outward mean eſtate and condition, and not in the pomp and glory of an earthly king, do openly corrupt the text. His coming in the fleſh, is the ſame with the *words being made fleſh*, John i. 14. or, *God being manifeſt in the fleſh*, 1 Tim. iii. 16. That is the Son of God being made partaker of fleſh and blood, Heb. ii. 14. or taking on him the ſeed of Abraham, ver. 14. That is, his being made of a woman, Gal. iv. 4. or his being made of the ſeed of David according to the fleſh, Rom. i. 3. His being of the fathers as to the fleſh, Rom. ix. 5. And this was directly oppoſed unto thoſe hereſies which were then riſen, whoſe broachers contended that Jeſus Chriſt was but a phantaſy, an appearance, a manifeſtation of divine love and power, denying that the Son of God was really incarnate, as the antients generally teſtify. And well had it been for many in our days had they attended unto ſuch rules as this. But through a neglect of it, accompanied with an ungrounded boldneſs and curioſity, they have hearkned in other things to deceiving ſpirits, and have been engaged beyond a recovery, before they have conſidered that by their cogging deceits, they have been cheated of all the principal articles of their faith; by which, if at firſt they had ſteadily tried and examined them, they might have been preſerved from their ſnares.

SECT. 22.—The Jews ſay well, that there was a double trial of prophets under the Old Teſtament; the one by their doctrine, the other by their predictions. That by their doctrine, namely, whether they ſeduced men from the worſhip of the true God unto idolatry, belonged unto all individual perſons of the church. Direction for

this is given, Deut. xiii. 2, 3. *If the prophet giveth a ſign or a wonder, and it come to paſs*, (effect any thing by a ſeeming preſence of an extraordinary power) *and ſay, let us go ſerve other gods, thou ſhalt not hearken unto him.* Let his ſigns and wonders be what they would, the people were to try them by what they taught. The judgment upon predictions was left unto the Sanhedrim; for which directions are given, Deut. xviii. 20, 21, 22. And by virtue hereof they falſely and cruelly endeavoured to take away the life of Jeremiah, becauſe he foretold the ruin of them and their city, chap. xxvi. ver. 11. In the firſt place, though his ſign, wonder, or prediction came to paſs, yet the doctrine he ſought to confirm by it being falſe, he was to be rejected. In the latter, the fulfilling of his ſign acquitted him, becauſe he taught with it nothing in point of doctrine that was falſe. The firſt kind of trial of the ſpirits of prophets is the duty of all believers under the goſpel. And thoſe who would deprive them of this liberty, would make brutes of them inſtead of Chriſtians; unleſs to believe a man knows not what, and to obey he knows not why, be the properties of Chriſtians, ſee Rom. xii. 2. Eph. v. 8,—11. Phil. i. 10. 1 Theſ. v. 21. The other, ſo far as was needful to preſerve the church in truth and peace, was provided for in thoſe primitive times, whilſt there was a real communication of extraordinary gifts of the Spirit, (and ſo more occaſion given to the falſe pretence of them, and more danger in being deceived by them) by a peculiar gift of diſcerning them beſtowed on ſome amongſt them, 1 Cor. xii. 10. Diſcerning of ſpirits is reckoned among the gifts of the Spirit. So had the Lord graciouſly provided for his churches, that ſome among them ſhould be enabled in an extraordinary manner, to diſcern and judge of them who pretended unto extraordinary actings of the Spirit. And upon the ceaſing of extraordinary gifts really given from God, the gift alſo of diſcerning ſpirits ceaſed, and we are left unto the word alone for the trial of any that ſhall pretend un-

to them. Now this kind of pretence was ſo common in thoſe days, that the apoſtle Paul, writing to the Theſſalonians, to caution them that they ſuffered not themſelves to be deceived in their expectation and computations about the time of the coming of Chriſt, in the firſt place, warns them not to be moved in it by ſpirit, 2 Theſ. ii. 2. That is, perſons pretending unto ſpiritual revelations. Something alſo of this nature hath continued and broken out in ſucceeding ages, and that in inſtances abominable and dreadful. And the more eminent in any ſeaſon are the real effuſions of the Holy Spirit upon the miniſters of the goſpel, and diſciples of Chriſt, the more diligence and watchfulneſs againſt theſe deluſions are neceſſary. For on ſuch opportunities it is, when the uſe and reputation of ſpiritual gifts is eminent, that Satan doth lay hold to intrude, under the colour of them, his own deceitful ſuggeſtions. In the dark times of the Papacy, all ſtories are full of Satanical deluſions in phantaſtical apparitions, horrors, ſpectres, and the like effects of darkneſs. It was ſeldom or never that any falſely pretended to the gifts and graces of the Holy Spirit; for theſe things were then of little uſe or requeſt in the world. But when God was pleaſed to renew really a freſh communication of ſpiritual gifts and graces unto men in and upon the Reformation, the old dreads and terrors, nightly appearances, tending unto deeds of darkneſs vaniſhed, and every where by Satan's inſtigation aroſe falſe pretenders to the Spirit of God; in which way of deluſion he will ſtill be more active and induſtrious, as God ſhall increaſe the gifts and graces of his Spirit in his churches; though as yet, in theſe latter ages, he hath not attained what he was arrived unto in the primitive times of the goſpel. A full and clear declaration from the ſcripture of the nature of the Holy Spirit and his operations, may, through the bleſſing of God, be of uſe to fortify the minds of profeſſors againſt Satanical deluſions counterfeiting his actings and inſpirations. For directions unto this purpoſe are given us by

the holy apoſtle, who lived to ſee great havoc made in the churches by deluding ſpirits. Knowledge of the truth, trying of ſpirits that go abroad by the doctrines of the ſcriptures, dependence on the Holy Spirit, for his teachings according to the word, are the things which to this purpoſe he commends unto us.

Sect. 23.—Thirdly; There is in the days wherein we live, an anti-ſpirit ſet up and advanced againſt the Spirit of God in his being and all his operations, in his whole work and uſe towards the church of God. For this new ſpirit takes upon him whatever is promiſed to be effected by the good Spirit of God. This is that which ſome men call the light within them, though indeed it be nothing but a dark product of Satan upon their own imaginations; or, at beſt, the natural light of conſcience, which ſome of the heathens alſo called a ſpirit. * But hereunto do they truſt as that which doth all for them, leaving no room for the promiſe of the Spirit of God, nor any thing for him to do. This teacheth them, inſtructs them, enlightens them; to this they attend as the Samaritans to Simon Magus, and as they ſay, yield obedience unto it. And from hence, with the fruits of it, do they expect acceptation with God, juſtification and bleſſedneſs hereafter. And one of theſe two things, theſe deluded ſouls muſt fix upon; namely, that this light whereof they ſpeak, is either the Holy Spirit of God or it is not. If they ſay it is the Spirit, it will be eaſy to demonſtrate how, by their ſo ſaying, they utterly deſtroy the very nature and being of the Holy Ghoſt, as will evidently appear in our explication of them. And if they ſay that it is not the Holy Spirit of God which they intend thereby, it will be no leſs manifeſt, that they utterly exclude him on the other ſide, from his whole work, and ſubſtitute another, yea an enemy in his room. For another god is a falſe god, another chriſt is a falſe

* Ita dico Lucili; ſacer inter nos ſpiritus ſedet, bonorum malorumque noſtrorum obſervator et cuſtos; prout a nobis tractatus eſt, ita ipſe nos tractat.—Senec. Epiſt. 41.

chriſt, and another ſpirit is a falſe ſpirit, the ſpirit of anti-chriſt. Now, becauſe this is a growing evil amongſt us, many being led away and ſeduced, our duty unto Jeſus Chriſt, and compaſſion for the ſouls of men, do require that our utmoſt endeavour in the ways of Chriſt's appointment, ſhould be uſed to obviate this evil, which eateth as doth a canker; which alſo is propagated by profane and vain babblings, encreaſing ſtill unto more ungodlineſs. Some I confeſs do unduly rage againſt the perſons of thoſe who have imbibed theſe imaginations, falling upon them with violence and fury, as they do alſo on others; the Lord lay it not unto their charge. Yet this hinders not but that by thoſe weapons of our warfare which are not carnal, but mighty through God to the pulling down of ſtrong holds, caſting down ſuch like imaginations, and every high thing that exalteth itſelf againſt the knowledge of God, and bringing into captivity every thought unto the obedience of Chriſt; we ought to attempt the deſtruction of their errors, and the breaking of the ſnares of Satan by whom they are taken captive alive at his pleaſure. The courſe indeed of oppoſing errors and falſe ſpirits, by praying, preaching, writing, is deſpiſed by them in whoſe furious and haughty minds, *ure, ſeca, occide;* burn, cut, and kill, are alone of any ſignification; that think, ariſe Peter kill and eat, to be a precept of more uſe and advantage unto them than all the commands of Jeſus Chriſt beſides. But the way propoſed unto us by the Lord Jeſus Chriſt himſelf, walked in by his holy apoſtles and all the ancient holy learned writers of the church, is that which in theſe matters we muſt and ſhall attend unto. And that courſe which is particularly ſuited to obviate the evil mentioned, is to give a full, plain, evident declaration from the ſcripture of the nature and operations of the Holy Spirit of God. Hence will it be undeniably manifeſt what a ſtranger this pretended light is unto the true Spirit of Chriſt; how far it is from being of any real uſe to the ſouls of men, yea, how it is ſet up in oppoſition

unto him and his work, by whom, and by which alone, we become accepted with God, and are brought unto the enjoyment of him.

Sect. 24.—Fourthly; There are moreover many hurtful and noxious opinions concerning the Holy Ghoſt gone abroad in the world, and entertained by many to the ſubverſion of the faith which they have profeſſed. *Such are thoſe whereby his deity and perſonality are denied. About theſe there have been many conteſts in the world; ſome endeavouring, with diligence and ſubtilty, to promote the perverſe opinions mentioned; others contending, according to their duty, for the faith once delivered unto the ſaints. But theſe diſputations are for the moſt part ſo managed, that although the truth be in ſome of them ſtrenuouſly vindicated, yet the minds of believers generally are but little edified by them. For the moſt are unacquainted with the ways and terms of arguing, which are ſuited to convince or ſtop the mouths of gainſayers, rather than to direct the faith of others. Beſides, our knowledge of things is more by their operations and proper effects, than from their own nature and formal reaſon. Eſpecially is it ſo in divine things, and particularly with reſpect unto God himſelf. In his own glorious being, he dwelleth in light whereunto no creature can approach. In the revelation that he hath made of himſelf by the effects of his will in his word and works are we to ſeek after him. By them are the otherwiſe inviſible things of God made known, his attributes declared; and we come to a better acquaintance with him, than any we can attain by our moſt diligent ſpeculations about his nature itſelf immediately. So is it with the

* Quoniam quidam temeritate potius quam recta via etiam in ſuperna eriguntur, et hæc de Spiritu Sancto Jactitant, quæ neque in Scripturis lecta, nec a quoquam Eccleſiaſticorum Veterum uſurpata ſunt, compulſi ſumus celeberrimæ Exhortationi fratrum cedere, quæque ſit noſtra de eo opinio etiam Scripturarum Teſtimoniis comprobare; ne imperitia tanti dogmatis, hi qui contraria opponunt decipiant eos qui ſine diſcuſſione ſollicita in adverſariorum ſententiam ſtatim pertrahuntur.—Didym. de Sp. S. Lib. 1.

Holy Ghoſt and his perſonality. * He is in the ſcripture, propoſed untous to be known by his properties and works, adjuncts and operations; by our duty towards him, and our offences againſt him. The due conſideration of theſe things, is that which will lead us into that aſſured knowledge of his being and ſubſiſtence, which is neceſſary for the guidance of our faith and obedience, which is the end of all theſe enquiries, Col. ii. 2. Wherefore, although I ſhall by the way explain, confirm, and vindicate the teſtimonies that are given in the ſcripture, or ſome of them, unto his deity and perſonality; yet the principal means that I ſhall inſiſt on, for the eſtabliſhing of our faith in him, is the due and juſt expoſition and declaration of the adminiſtrations and operations that are aſcribed unto him in the ſcriptures; which alſo will give great light into the whole myſtery and oeconomy of God in the work of our ſalvation by Jeſus Chriſt.

SECT. 25.—Fifthly; The principal cauſe and occaſion of our preſent undertaking, is the open and horrible oppoſition that is made unto the Spirit of God and his work in the world. There is no concernment of his that is not by many derided, exploded, and blaſphemed. The very name of the Spirit, is grown to be a reproach; nor do ſome think they can more deſpitefully expoſe any to ſcorn, than by aſcribing to them a concern in the Spirit of God. This indeed is a thing which I have often wondered at, and do continue ſtill ſo to do. For, whereas in the goſpel every thing that is good, holy, praiſe worthy in any man, is expreſly aſſigned to the Spirit, as the immediate efficient cauſe and operator of it, and whereas the condition of men without him, not made partakers of him, is deſcribed to be reprobate or rejected of God, and foreign unto any intereſt in Chriſt; yet many pretending unto the belief and profeſſion of

* Appellatio Spiritus Sancti, et ea quæ monſtratur ex ipſa appellatione ſubſtantia, penitus ab his ignoratur, qui exra ſacram Scripturam philoſophantur: ſolummodo eum in noſtratibus literis et notio ejus et Vocabulum refertur tam in Nobis quam in Veteribus, Didym. de Spirit Sanc. lib. 1.

the goſpel, are ſo far from owning or deſiring a participation of this Spirit in their own perſons, as that they deride and contemn them who dare plead or avow any concern in him or his works. Only I muſt grant, that herein they have had ſome that have gone before them, namely the old ſcoffing heathens. For ſo doth Lucian in his Philopatici, ſpeak in imitation of a Chriſtian by way of ſcorn. Λεγε, Παρα τυ πνευμαλος δυναμιν τυ λογυ λαβων; *ſpeak out now, receiving power or ability of ſpeaking from the Spirit, or by the Spirit.* Certainly an attendance to the old caution, *Si non caſte tamen caute*, had been needful for ſome in this matter. Could they not bring their own hearts unto a due reverence of the Spirit of God, and an endeavour after a participation of his fruits and effects, yet the things that are ſpoken concerning him and his work in the whole New Teſtament, and alſo in places almoſt innumerable in the Old, might have put a check to their public contemptuous reproaches and ſcornful mockings, whilſt they own thoſe writings to be of God. But ſuch was his entertainment in the world upon his firſt effuſion, Acts ii. 13. Many pretences I know will be pleaded to give countenance unto this abomination. For firſt, They will ſay, it is not the Spirit of God himſelf and his works, but the pretence of others unto him and them, which they ſo reproach and ſcorn. I fear this plea or excuſe, will prove too ſhort and narrow, to make a covering unto their profaneneſs. It is dangerous venturing with rudeneſs and petulancy upon holy things, and then framing of excuſes. But in reproaches of the Lord Chriſt and his Spirit, men will not want their pretences, John x. 32. And the things of the Spirit of God which they thus reproach and ſcorn in any, are either ſuch as are truly and really aſcribed unto him, and wrought by him in the diſciples of Jeſus Chriſt, or they are not: if they are ſuch as indeed are no effects of the Spirit of grace, ſuch as he is not promiſed for, nor atteſted to work in them that do believe, as vain enthuſiaſms, extatical raptures, and revelations, certainly it more

became Chriſtians, men profeſſing or at leaſt pretending a reverence unto God, his Spirit, and his word, to manifeſt and convince thoſe of whom they treat, that ſuch things are not fruits of the Spirit, but imaginations of their own; then to deride them under the name of the Spirit or his gifts and operations. Do men conſider with whom and what they make bold in theſe things? But if they be things that are real effects of the Spirit of Chriſt in them that believe, or ſuch as are undeniably aſſigned unto him in the ſcripture, which they deſpiſe; what remains to give countenance unto this daring profaneneſs? Yea, but they ſay, ſecondly, it is not the real true operations of the Spirit themſelves, but the falſe pretenſions of others unto them, which they traduce and expoſe. But will this warrant the courſe which it is manifeſt they ſteer in matter and manner? The ſame perſons pretend to believe in Chriſt and the goſpel, and to be made partakers of the benefits of his mediation. And yet if they have not the Spirit of Chriſt, they have no ſaving intereſt in theſe things; for if *any man have not the Spirit of Chriſt, he is none of his.* If it be then only their falſe pretending unto the Spirit of God and his works, which theſe perſons ſo revile and ſcorn, why do they not deal with them in like manner with reſpect unto Chriſt and the profeſſion of the goſpel? Why do they not ſay unto them, *you believe in Chriſt, you believe in the goſpel;* and thereon expoſe them to deriſion? So plainly dealt the Jews with our Lord Jeſus Chriſt; Pſal. xxii. 7, 8. Matth. xxvii. 29, 43. It is therefore the things themſelves, and not the pretences pretended, that are the objects of this contempt and reproach. Beſides; ſuppoſe thoſe, whom at preſent, on other occaſions, they hate or deſpiſe, are not partakers of the Spirit of God, but are really ſtrangers unto the things which hypocritically they profeſs? Will they grant and allow that any other Chriſtians in the world do ſo really partake of him, as to be led, guided, directed, by him, to be quickened, ſanctified, purified by him, to be enabled

unto communion with God, and all duties of holy obedience by him, with thoſe other effects and operations for which he is promiſed by Jeſus Chriſt unto his diſciples? If they will grant theſe things to be really effected and accompliſhed in any, let them not be offended with them who deſire that they ſhould be ſo in themſelves, and declare themſelves to that purpoſe, and men would have more charity for them under their petulant ſcoffing, than otherwiſe they are able to exerciſe. It will, thirdly, yet be pleaded, that they grant as fully, as any, the being of the Holy Ghoſt, the promiſe of him and his real operations, only they differ from others as to the ſenſe and expoſition of thoſe phraſes and expreſſions that are uſed concerning theſe things in the ſcripture, which thoſe others abuſe in an unintelligible manner, as making them proper, which indeed are metaphorical. But is this the way which they like and chooſe to expreſs their notions and apprehenſions; namely, openly to revile and ſcorn the very naming and aſſerting the work of the Spirit of God, in the words which himſelf hath taught? A boldneſs this is, which, as whereof the former ages have not given us a precedent, ſo we hope the future will not afford an inſtance of any to follow the example: for their ſenſe and apprehenſion of theſe things they ſhall afterward be examined, ſo far as they have dared to diſcover them. In the mean time, we know that the Socinians acknowledge a Trinity, the ſacrifice of Chriſt, the expiation of ſin made thereby; and yet we have ſome differences with them about theſe things. And ſo we have with theſe men about the Spirit of God and his diſpenſation under the goſpel; though, like them, they would grant the things ſpoken of them to be true, as metaphorically to be interpreted. But of theſe things we muſt treat more fully hereafter.

Sect. 26.—I ſay, it is ſo come to paſs amongſt many who profeſs they believe the goſpel to be true, that the name or naming of the Spirit of God is become a reproach. So alſo is his whole work. And the promiſe

of him made by Jeſus Chriſt unto his church, is rendered uſeleſs and fruſtrated. It was the main, and upon the matter, the only ſupportment which he left unto it in his bodily abſence, the only means of rendering the work of his mediation effectual in them, and among them. For, without him, all others, as the word, miniſtry, and ordinances of worſhip, are lifeleſs and uſeleſs. God is not glorified by them, nor the ſouls of men advantaged. But it is now uncertain with ſome of what uſe he is unto the church, yea as far as I can diſcern, whether he be of any or no. Some have not trembled to ſay and contend, that ſome things as plainly aſcribed unto him in the ſcripture, as words can make an aſſignation of any thing, are the cauſe of all the troubles and confuſions in the world. Let them have the word or tradition outwardly revealing the will of God, and what it is that he would have them do, (as the Jews have both to this day) theſe being made uſe of by their own reaſon, and improved by their natural abilities, they make up the whole of man, all that is required to render the perſons or duties of any accepted with God. Of what uſe then is the Spirit of God in theſe things? Of none at all, it may be, nor the doctrine concerning him, but only to fill the world with a buz and noiſe, and to trouble the minds of men with unintelligible notions. Had not theſe things been ſpoken they ſhould not have been repeated; for death lieth at the door in them. So, then, men may pray without him, and preach without him, and turn to God without him, and perform all their duties without him well enough. For if any one ſhall plead the neceſſity of his aſſiſtance for the due performance of theſe things, and aſcribe unto him all that is good and well done in them, he ſhall hardly eſcape from being notable derided. Yet all this while we would be eſteemed Chriſtians. * And what

* Adeſto Sancte Spiritus, et paracleſin tuam expectantibus illabere Cælitus, Sanctifica templum corporis noſtri et conſecra in habitaculum tuum; Deſiderantes te animas tua præſentia lætifica dignam te habitatore domum compone; adorna thalamum tuum, et quietis tuæ reclinatorium, circumda

do ſuch perſons think of the prayers of the antient church and Chriſtians, unto him for the working of all good in them, and their aſcriptions of every good thing unto him? And wherein have we any advantage of the Jews, or wherein conſiſts the pre-eminence of the goſpel? They have the word of God, that part of it which was committed unto their church, and which in its kind is ſufficient to direct their faith and obedience; for ſo is the ſure word of propheſy if diligently attended unto, 2 Pet. i. 19. And if traditons be of any uſe, they can outvy all the world. Neither doth this ſort of men want their wits, and the exerciſe of them. Thoſe who converſe with them in the things of this world, do not uſe to ſay they are all fools. And, for their diligence in the conſideration of the letter of the ſcripture, and inquiring into it according to the beſt of their underſtanding, none will queſtion it, but thoſe unto whom they and their concernments are unknown. And yet, after all this, they are Jews ſtill. If we have the New Teſtament, no otherwiſe then they have the Old, have only the letter of it to philoſophize upon, according to the beſt of our reaſons and underſtandings, without any diſpenſation of the Spirit of God accompanying it to give us a ſaving light into the miniſtry of it, and to make it effectual unto our ſouls; I ſhall not fear to ſay, but that as they call *themſelves Jews, and are not*, but *are the ſynagogue of Satan*, Revel. ii. 9. So we who pretend ourſelves to be Chriſtians, as to all the ſaving ends of the goſpel, ſhall not be found in a better condition.

And yet it were to be wiſhed that even here bounds might be fixed unto the fierceneſs of ſome mens ſpirits.

varietatibus Virtutum; ſterne pavimenta pigmentis; niteat manſio tua carbunculis flammeis, et Gemmarum ſplendoribus; et omnium Chriſmatum intrinſecus ſpirent Odoramenta: effatim balſami liquor flagrantia ſua cubiculum ſuum imbuat; et abigens inde quicquid tabidum eſt, quicquid corruptelæ ſeminarium; ſtabile et perpetuum hoc facias gaudium noſtrum, et creationis tuæ renovationem in decore immarceſſibili ſolides in æternum. Cyprian. de Sp. Sa.

But they will not ſuffer themſelves to be ſo confined. In many places they are tranſported with rage and fury, ſo as to ſtir up perſecution againſt ſuch as are really anointed with the Spirit of Chriſt, and that for no other reaſon, but becauſe they are ſo, Gal. iv. 29. Other things indeed are pretended by them, but all the world may ſee that they are not of ſuch importance, as to give countenance unto their wrath. This is the latent cauſe which ſtirs it up, and is oftentimes openly expreſſed.

SECT. 27.—Theſe things at preſent are charged only as the miſcarriages of private perſons. When they are received in churches, they are the cauſe of and an entrance into a fatal defection and apoſtacy. From the foundation of the world the principal revelation that God made of himſelf, was in the oneneſs of his nature, and his monarchy over all. And herein the perſon of the Father was immediately repreſented with his power and authority. For he is the fountain and original of the Deity, the other perſons, as to their ſubſiſtence, being of him. Only he did withal give out promiſes concerning the peculiar exhibition of the Son in the fleſh in an appointed ſeaſon, as alſo of the Holy Spirit to be given by him in an eſpecial manner. Hereby were their perſons to be ſignally glorified in this world; it being the will of God that all *men ſhould honour the Son as they honoured the Father;* and the Holy Spirit in like manner. In this ſtate of things, the only apoſtacy of the church could be polytheiſm and idolatry. Accordingly, ſo it came to paſs. The church of Iſrael was continually prone to theſe abominations; ſo that ſcarcely a generation paſſed, or very few, wherein the body of the people did not more or leſs defile themſelves with them. To wean and recover them from this ſin was the principal end of the preaching of thoſe prophets which God from time to time ſent unto them, 2 Kings xvii. 13. And this alſo was the cauſe of all the calamities which befel them, and of all the judgments which God inflicted on them, as is teſtified in all the hiſtorical books of the Old Teſtament,

and confirmed by inſtances innumerable. To put an end hereunto, God, at length, brought a total deſolation upon the whole church, and cauſed the people to be carried into captivity out of their own land. And hereby it was ſo far effected, that, upon their return, whatever other ſins they fell into, yet they kept themſelves from idols and idolatry, Ezek. xvi. 62, 63. chap. xxiii. ver. 27, 48. And the reaſon hereof was, becauſe the time was now drawing nigh wherein they were to be tried with another diſpenſation of God. The Son of God was to be ſent unto them in the fleſh. To receive and obey him was now to be the principal inſtance and trial of their faith and obedience. They were no longer to be tried merely by their faith, whether they would own only the God of Iſrael, in oppoſition unto all falſe gods and idols; for that ground God had now abſolutely won upon them; but now all is to turn on this hinge, whether they would receive the Son of God coming in the fleſh according to the promiſe; here the generality of that church and people fell by their unbelief, apoſtatized from God, and became thereby neither church nor people, John viii. 24. They being rejected, the Son of God calls and gathers another church, founding it on his own perſon, with faith and the profeſſion of it therein, Matth. xvi. ver. 18, 19. In this new church, therefore, this foundation is fixed, and this ground made good, that Jeſus Chriſt the Son of God is to be owned and honoured as we honour the Father. 1 Cor. iii. 11. And herein all that are duly called Chriſtians do agree; as the church of Iſrael did in one God after their return from the captivity of Babylon; but now the Lord Jeſus Chriſt being aſcended unto his Father, hath committed his whole affairs in the church and in the world unto the Holy Spirit, John xvi. 7, 8, 9, 10, 11. And it is on this deſign of God, that the perſon of the Spirit may be ſingularly exalted in the church, unto whom they were ſo in the dark before, that ſome, none of the worſt of them, profeſſed they had not ſo much as heard

whether there were *any Holy Ghoſt or no*, Acts xix. 2. that is, at leaſt as unto the peculiar diſpenſation of him then introduced in the church. Wherefore the duty of the church now immediately reſpects the Spirit of God, who acts towards it in the name of the Father and of the Son. And with reſpect unto him it is, that the church, in its preſent ſtate, is capable of an apoſtacy from God; and whatever is found of this nature amongſt any here it hath its beginning. For the ſin of deſpiſing his perſon, and rejecting his work now, is of the ſame nature with idolatry of old, and the Jews rejection of the perſon of the Son. And whereas there was a relief provided againſt theſe ſins, becauſe there was a new diſpenſation of the grace of God to enſue in the evangelical work of the Holy Ghoſt; if men ſin againſt him, and his operations, containing the perfection and complement of God's revelation of himſelf unto them, their condition is deplorable.

SECT. 28.—It may be, ſome will ſay, and plead, that whatever is ſpoken of the Holy Ghoſt, his graces, gifts, and operations, did entirely belong unto the firſt times of the goſpel wherein they were manifeſted by viſible and wonderful effects. To thoſe times they were confined, and conſequently that we have no other intereſt or concern in them, but as in a recorded teſtimony given of old unto the truth of the goſpel. This is ſo indeed as unto his extraordinary and miraculous operations. But, to confine his whole work thereunto, is plainly to deny the truth of the promiſes of Chriſt, and to overthrow his church: For we ſhall make it undeniably evident, that none can believe in Jeſus Chriſt, or yield obedience unto him, or worſhip God in him, but by the Holy Ghoſt. And therefore, if the whole diſpenſation of him, and his communications, unto the ſouls of men do ceaſe, ſo doth all faith in Chriſt, and Chriſtianity alſo.

SECT. 29.—On theſe, and the like conſiderations, it is that I have thought it neceſſary for myſelf, and unto the church of God, that the ſcripture ſhould be diligent-

ly ſearched into, and concerning this great matter. For none can deny, but that the glory of God, the honour of the goſpel, the faith and obedience of the church, with the everlaſting welfare of our own ſouls, are deeply concerned herein.

Sect. 30.—The apoſtle Peter, treating about the great things of the goſpel taught by himſelf, and the reſt of the apoſtles of our Lord Jeſus Chriſt, tells thoſe to whom he wrote, that in what was ſo preached unto them, *they had not followed cunningly deviſed fables*, 2 Pet. i. 16. For ſo were the power and coming of our Lord Jeſus Chriſt then reported to be in the world. What was preached concerning them, was looked on as cunningly deviſed and artificially framed fables, to inveigle and allure the people. This the apoſtle gives his teſtimony againſt, and withal appeals unto the divine aſſurance which they had of the holy truths delivered unto them, ver. 17,—20. In like manner our Lord Jeſus Chriſt himſelf having preached the doctrine of regeneration unto Nicodemus, he calls it into queſtion as a thing incredible, or unintelligible, John iii. 4. For whoſe inſtruction, and the rebuke of his ignorance, he lets him know that he ſpake nothing but what he brought with him from heaven, from the eternal fountain of goodneſs and truth, ver. 11, 12, 13. It is fallen out not much otherwiſe in this matter.

Sect. 31.—The doctrine concerning the Spirit of God, and his work on the ſouls of men, hath been preached in the world. What he doth in convincing men of ſin, what in working godly ſorrow and humiliation in them, what is the exceeding greatneſs of his power which he puts forth in the regeneration and ſanctification of the ſouls of men, what are the ſupplys of grace which he beſtows on them that do believe, what aſſiſtance he gives unto them as the Spirit of grace and ſupplications, hath been preached, taught, and preſſed on the minds of them that attend unto the diſpenſation of the word of the goſpel. Anſwerable hereunto, men have been urged to try, ſearch, examine themſelves, as

to what of this work of the Holy Ghoſt they have found, obſerved, or had experience to have been effectually accompliſhed in or upon their own ſouls. And hereon they have been taught, that the great concernments of their peace, comfort, and aſſurance, of their communion among themſelves as the ſaints of God, with many other ends of their holy converſation, do depend. Nay, it is, and hath been conſtantly taught them, that if there be not an effectual work of the Holy Ghoſt upon their hearts, that they cannot enter into the kingdom of God. Now theſe things, and whatever is ſpoken in the explication of them, are by ſome called in queſtion, if not utterly rejected. Yea, ſome look on them as cunningly deviſed fables; things that ſome not long ſince invented, and others have propagated for their advantage. Others ſay, that what is delivered concerning them is hardly, if at all, to be underſtood by rational men, being only empty ſpeculations about things wherein the Chriſtian religion is little or not at all concerned. Whereas, therefore many, very many, have received theſe things as ſacred truths, and are perſuaded that they have found them realized in their own ſouls; ſo that, into their experience of the work of the Holy Spirit of God in them, and upon them, according as it is declared in the word, all their conſolation and peace with God is for the moſt part reſolved, as that which gives them the beſt evidence of their intereſt in him who is their peace; and whereas, for the preſent, they do believe, that unleſs theſe things are ſo in and with them, they have no foundation to build an hope of eternal life upon; it cannot but be of indiſpenſible neceſſity unto them to examine and ſearch the ſcripture diligently, whether theſe things be ſo or no. For if there be no ſuch work of the Spirit of God upon the hearts of men, and that indiſpenſibly neceſſary to their ſalvation; if there are no ſuch aſſiſtances and ſupplies of grace needful unto every good duty, as wherein they have been inſtructed; then, in the whole courſe of their profeſſion, they have only been ſeduced by cunningly deviſed fables, their deceived hearts have fed

upon aſhes, and they are yet in their ſins. It is then of no leſs conſideration and importance than the eternal welfare of their ſouls immediately concerned therein can render it, that they diligently try, examine, and ſearch into theſe things, by the ſafe and infallible touchſtone and rule of the word, whereon they may, muſt, and ought to venture their eternal condition. I know indeed that moſt believers are ſo far ſatisfied in the truth of theſe things, and their own experience of them, that they will not be moved in the leaſt by the oppoſitions which are made unto them, and the ſcorn that is caſt upon them. *For he that believeth on the Son of God hath the witneſs in himſelf*, 1 John v. 10. But yet, as Luke wrote his goſpel to Theophilus, that he might *know the certainty of thoſe things wherein he had been inſtructed*, Luke i. 4. that is, to confirm him in the truth, by an addition of new degrees of aſſurance unto him; ſo it is our duty to be ſo far excited by the clamorous oppoſitions that are made unto the truths which we profeſs, and in whoſe being ſuch, we are as much concerned as our ſouls are worth, to compare them diligently with the ſcripture, that we may be the more fully confirmed and eſtabliſhed in them. And upon the examination of the whole matter, I ſhall leave them to their option, as Elijah did of old; if *Jehovah be God, ſerve him, and if Baal be God, let him be worſhipped.* If the things which the generality of profeſſors do believe and acknowledge concerning the Spirit of God, and his work on their hearts, his gifts and graces in the church, with the manner of their communication, be, for the ſubſtance of them, wherein they all generally agree, according to the ſcripture, taught and revealed therein on the ſame terms as by them received; then may they abide in the holy profeſſion of them, and rejoice in the conſolations they have received by them. But if theſe things, with thoſe other, which in the application of them to the ſouls of men, are directly and neceſſarily deduced, and to be deduced from them, are all but vain and uſeleſs imaginations, it is high time the minds of men were diſburdened of them.

The Name and Titles of the Holy Spirit.

CHAP. II.

(1.) *Of the name of the Holy Spirit.*—(2.) *Various uſes of the words* רוח *and* πνευμα. רוח *for the wind, or any thing inviſible, with a ſenſible agitation.*—(3.) Amos iv. 14. *Miſtakes of the antients rectified by Hierom.*—(5.) רוח *metaphorically for vanity.*—(6.) *Metonymically for the part or quarter of any thing.*—(7.) *For our vital breath. The rational ſoul. The affections. Angels, good and bad.*—(8.) *Ambiguity, from the uſe of the word, how to be removed. Rules concerning the Holy Spirit. The name Spirit, how peculiar and appropriated unto him. Why he is called the Holy Spirit. Whence called the good Spirit. The Spirit of God. The Spirit of the Son,* Acts ii. 32. 1 Pet. i. 10, 11. *explained.* 1 John iv. 3. *vindicated.*

SECT. 1. BEFORE we engage into the conſideration of the things themſelves, concerning which we are to treat, it will be neceſſary to ſpeak ſomething unto the name whereby the third perſon in the Trinity is commonly known, and peculiarly called in the ſcripture. This is the Spirit, or the Holy Spirit, or the Holy Ghoſt as we uſually ſpeak. And this I ſhall do,

that we be not deceived with the homonimy of the word, nor be at a loſs in the intention of thoſe places of ſcripture where it is uſed unto other purpoſes. For it is ſo, that the name of the ſecond perſon, ὁ λογος, the word, and of the third, το πνευμα, the Spirit, are often applied to ſignify other things; I mean, thoſe words are ſo. And ſome make their advantages of the ambiguous uſe of them. But the ſcripture is able of itſelf to manifeſt its own intention and meaning unto humble and diligent enquirers into it.

Sect. 2.—It is then acknowledged that the uſe of the words רוח and πνευμα in the Old Teſtament and New is very various; yet are they the words whereby alone the Holy Spirit of God is denoted. Their peculiar ſignification, therefore, in particular places, is to be collected and determined from the ſubject matter treated of in them, and other eſpecial circumſtances of them. This was firſt attempted by the moſt learned Didymus of Alexandria, whoſe words therefore I have ſet down at large, and ſhall caſt his obſervations into a more perſpicuous method, with ſuch additions as are needful, for the further clearing of the whole matter. * In general, רוח and πνευμα ſignify a wind or ſpirit; that is, any thing which moves and is not ſeen. So the air, in

* Quia vero Spiritus Vocabulum multa ſignificat, enumerandum eſt breviter quibus rebus nomen ejus aptetur: Vocatur Spiritus et Ventus, ſicut in Ezechiele; Tertiam partem diſperges in Spiritum; hoc eſt in Ventum. Quod ſi voles ſecundum hiſtoriam ſcribere quod ſcriptum eſt; in ſpiritu violento conteres naves Tharcis, non aliud ibi ſpiritus quam ventus accipitur: Nec non Solomon inter multa hoc quoque munus a Deo accepit ut ſciret violentias ſpirituum; non aliud in hoc ſe accepiſſe demonſtrans, quam ſcire rapidos ventorum flatus, et quibus cauſis eorum natura ſubſiſtat. Vocatur et anima ſpiritus ut in Jacobi Epiſtola. Quomodo corpus tuum ſine ſpiritu mortuum eſt; manifeſtiſſime enim ſpiritus hic nihil aliud niſi anima nuncupatur. Juxta quam intelligentiam Stephanus animam ſuam Spiritum vocans; Domine inquit Jeſu ſuſcipe Spiritum meum. Illud quoque quod in Eccleſiaſtice dicitur, quis ſcit an ſpiritus hominis aſcendat ſurſum, et ſpiritus Jumenti deſcendat deorſum. Conſiderandum ultimo num et pecudum animæ ſpiritus appellentur. Dicitur etiam excepta anima, et excepto ſpiritu

a violent agitation, is called רוח, Gen. viii. 1. ויעבר אלהים רוח על־הארץ. And God made a wind or ſpirit, that is, a ſtrong and mighty wind to paſs over the earth,

ſancto, ſpiritus alius quis eſſe in homine de quo Paulus ſcribit; quis enim ſcit hominum ea quæ ſunt hominis, niſi ſpiritus hominis qui in eo eſt? Sed et in alio loco idem Apoſtolus a noſtro ſpiritu ſpiritum Dei ſecernens ait, ipſe ſpiritus teſtimonium perhibet ſpiritui noſtro; hoc ſignificans, quod ſpiritus Dei, id eſt, ſpiritus ſanctus teſtimonium ſpiritui noſtro præbeat, quem nunc diximus eſſe ſpiritum hominis. Ad Theſſalonicenſes quoque, integer, inquit ſpiritus veſter et anima et corpus —— Appellantur quoque ſuperna rationabileſque virtutes, quæ ſolet Scriptura Angelos et Fortitudines nominare, vocabulo ſpiritus; ut ibi, qui facis Angelos tuos Spiritus; et alibi, nonne omnes ſunt adminiſtratores ſpiritus? Rationales quoque aliæ creaturæ et de bono in malum ſponte profluentes, ſpiritus paſſim, et ſpiritus appellantur immundi; ſicut ibi, cum autem ſpiritus immundus exierit ab homine, et in conſequentibus; aſſumit ſeptem alios ſpiritus nequiores ſe. Spiritus quoque Dæmones in Evangelio appellantur: ſed hoc notandum, nunquam ſimpliciter ſpiritum ſed cum aliquo additamento ſpiritum ſignificari contrarium, ut ſpiritus immundus, et ſpiritus Dæmonis; hi vero qui ſancti ſunt ſpiritus abſque ullo additamento ſpiritus ſimpliciter appellantur. Sciendum quoque quod nomen ſpiritus et voluntatem hominis et animi ſententiam ſonet. Volens quippe Apoſtolus non ſolum corpore ſed et mente ſanctum eſſe, id eſt, non tantum corpore, ſed et motu cordis interno, ait, ut ſitis ſancti corpore et ſpiritu, voluntatem ſpiritu et corpore opera ſignificans. Conſidera alium hoc ipſum in Eſaia ſonet quod ſcriptum eſt; et ſcient qui ſpiritu errant, intellectum.———Et ſuper omnia vocabulum ſpiritus, altiorem et myſticum in ſcripturis ſanctis ſignificat intellectum; ut ibi litera occidit, ſpiritus autem vivificat.——Haec juxta poſſibilitatem noſtri ingenii, quot res ſpiritus ſignificet, attigimus ——Nonnunquam autem ſpiritus et Dominus noſter Jeſus Chriſtus, id eſt, Dei Filius appellatur. Dominus autem ſpiritus eſt ut ante diximus; ubi etiam illud adjunximus, ſpiritus Deus eſt, non juxta nominis communionem, ſed juxta naturae ſubſtantiaeque conſortium ——Porro adhaec neceſſario devoluti ſumus, ut quia frequenter Appellatio Spiritus, in Scripturis eſt reſperſa Divinis, non labamur in nomine ſed unumquodque ſecundum locorum varietates et intelligentias accipiamus. Omni itaque ſtudio ac diligentia vocabulum Spiritus, ubi et quomodo appellatum ſit contemplantes ſophiſmata eorum et fraudulentas Decipulas conteramus qui ſpiritum ſanctum aſſerunt creaturam. Legentes enim in Prophe ta ego confirmavi tonitruum, et creavi ſpiritum, ignorantia multiplicis in hac parte Sermonis putaverunt Spiritum Sanctum ex hoc vocabulo demonſtrari; cum in praeſentiarum Spiritus nomen ventum ſonet. Ergo ut praelocuti ſumus, quomodo unumquodque dictum ſit, conſideremus ne forte per ignorantiam in barathrum decidamus erroris.—Didym. de Sp. Sanct. lib 3.

for the driving and removal of the waters. So πνευμα is uſed, John iii. 8. το πνευμα ὁπου θελει πνει; *The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, nor whether it goeth;* which is a proper deſcription of this firſt ſignification of the word. It is an agitation of the air which is unſeen. So Pſal. i. 4. And in this ſenſe ſometimes it ſignifies a violent and ſtrong wind; that is, וחזקה רוח גדולה, 1 Kings xix. 11. And ſometimes a cool and ſoft wind, or a light eaſy agitation of the air, ſuch as often ariſeth in the evenings of the ſpring or ſummer; ſo Gen. iii. 8. *God walked in the garden,* לרוח היום, in the cool of the day; that is, when the evening air began to breathe gently, and moderate the heat of the day. So in the poet;

Solis ad occaſum cum frigidus aera Veſper temperat.
Virgil. Georg. 3.

At the going down of the ſun, when the cold evening tempers the heat of the air. And ſome think this to be the ſenſe of that place, Pſal. civ. 4. *Who maketh his angels* רוחות ſpirits; ſwift, agile, powerful, as mighty winds. But the reader may conſult our expoſition on Heb. i. 7.

Sect. 3.—This is one ſignification of the word, or, this is one thing denoted by it in the ſcripture. So, among many other places expreſly, Amos iv. 13. for lo, יוצר הרים ובורא רוח, *He that formeth the mountains, and createth the ſpirit*, that is, the wind. The LXX render this place, στερεων βροντην καὶ κτιζων πνευμα, *who eſtabliſheth the thunder, and createth the ſpirit;* though ſome copies read τα ὀρη, *the mountains.* And the next words in the text, ימגיד לאדם מה שיחו, and *declareth unto man what is his thought;* they render και απαγγελλων εις ἀνθρωπον τον Χριστον ἀυτου, and *declareth unto men his Chriſt*, or his anointed, or his Meſſiah. For they took מה שיחו for משיחו, by inadvertency, and not for want of points or vowels, as ſome imagine, ſeeing the miſtake conſiſts

in the caſting out of a letter itſelf. And thence the old Latin tranſlation renders the words, *Firmans Tonitruum, et creans Spiritum, et annuncians in homines Chriſtum ſuum.* Which Hierom rectified into *formans Montes, et creans Ventum, et annuntians Homini eloquium ſuum;* diſcovering in his comment the miſtake of the LXX. But it is certain, that from the ambiguity of the word רוח in this place, with the corrupt tranſlations making mention of Chriſt in the next words, ſome, who of old denied the Deity of the Holy Spirit, mightily inſiſted on it to prove him a creature, as may be ſeen in Didymus, Ambroſe, Hierom, Hilarius, and the ancients generally. But the context determines the ſignification of the word beyond all juſt exceptions. It is the power of God in making and diſpoſing of things here below, whether dreadful for their greatneſs and height, as the mountains; or mighty and effectual in their operations, as the wind; or ſecret in their conceptions, as the thoughts of men; or ſtable in their continuance, as the night and day, the evening and morning, without the leaſt reſpect to Chriſt or the Spirit, that it treateth of.

SECT. 4.—And I cannot but obſerve from hence, the great neceſſity there is of ſearching the original text, in the interpretation of the ſcriptures, as it might be evidenced by a thouſand other inſtances. But one we may take from two great and learned men, who were cotemporaries in the Latin church, in their thoughts on this place; the one is Ambroſe, who interpreting theſe words in his ſecond book *de Spiritu Sancto, cap.* 1. being deceived by the corrupt tranſlation mentioned, *annuncians in homines Chriſtum ſuum,* is forced to give a very ſtrained expoſition of that which in truth, is not in the text, and to relieve himſelf alſo with another corruption in the ſame place, where, forming the mountains, is rendered, by eſtabliſhing the thunder; and yet, when he hath done all, can ſcarce free himſelf of the objection about the creation of the Spirit, which he deſigns to anſwer. His words are, *Siquis propheticum dictum, ideo de-*

rivandum putet ad interpretationem Spiritus ſancti; quia habet, annuncians in homines Chriſtum ſuum is ad Incarnationis Dominicæ Myſteria dictum facilius derivabit. Nam ſi te movet quia Spiritum dixit, et hoc non putas derivandum ad Myſteria aſſumptionis humanæ; perſequere ſcripturas et invenies optime congruere de Chriſto, de quo bene convenit æſtimari, quia firmavit tonitrua adventu ſuo; vim videlicet et ſonum cæleſtium ſcripturarum; quarum velut quodam tonitru mentes noſtræ redduntur attonitæ; et timere diſcamus, et reverentiam cæleſtibus deferamus oraculis. Denique, in Evangelio fratres Domini Filii tonitru dicebantur. Et cum vox Patris facta eſſet diſentis ad Filium, et honorificavi te, et iterum honorificabo, Judæi dicebant tonitruum factum eſſe illi. And hereon, with ſome obſervations, to the ſame purpoſe he adds; *Ergo tonitrua ad ſermones Domini retulit quorum in omnem terram exivit ſonus; Spiritum autem hoc loco, animam quam ſuſcepit rationabilem et perfectam intelligimus.*

The ſubſtance of his diſcourſe is, that, treating of Chriſt (who indeed is neither mentioned nor intended in the text) he ſpeaks of confirming the thunder, (which no where here appears) by which the ſound of the ſcriptures, and preaching of the word is intended; the Spirit that was created being the human ſoul of Jeſus Chriſt. Nor was he alone in this interpretation, Didym. lib. 2. de Spiritu Sancto; Athanaſ. ad Serapion. Baſil. lib. 4. contra Eunom. Amongſt the Grecians, are in like manner entangled with this corruption of the text; as was alſo Concil. Sardicen, in Socrat. lib. 2. cap. 20. The other perſon intended is Hierom, who conſulting the original, as he was well able to do, firſt tranſlated the words, *Quia ecce formans Montes et creans Ventum, et annuntians Homini eloquium ſuum*, declares the miſtake of the LXX, and the occaſion of it: *Pro Montibus qui Hebraice dicuntur* הרים, *ſoli* LXX βροντην, *id eſt, tonitruum verterunt. Cur autem illi Spiritum et nos dixerimus Ventum, qui Hebraice* רוח *vocatur, cauſa manifeſta eſt. Quodque ſequitur annuncians homini eloquium ſuum,* LXX *tran-*

ſtulerent ἀπαγγελλον εἰς ἀνθρωπους τον Χριστον αὐτου, *Verbi ſimilitudine, et ambiguitate decepti.* So he ſhews that it is not משיחו in the text, but מהשיחו; that is, ſaith he, *juxta Aquilam* ὁμιλιαν αὐτου; *Symmachum* το Φωνημα αὐτου, *juxta Theodotionem* τον λογον αὐτου; *juxta quintam Editionem* την ἀδολεσχαν αὐτου.

And as שוח, whence the word is, ſignifying both to meditate and to ſpeak; ſo the word itſelf intends a conceived thought to be ſpoken afterwards. And that ו here is reciprocal, not relative. And to this purpoſe is his enſuing expoſition; *Qui confirmat Montes, ad cujus vocem cœlorum cardines et terræ fundamenta quatiuntur. Ipſe qui creat Spiritum, quem in hoc loco non Spiritum ſanctum, ut Hæretici ſuſpicantur, ſed Ventum intelligimus, ſive Spiritum hominis, annuncians homini eloquium ejus; qui cogitationum ſecreta cognoſcit.*—Hieron. in loc.

SECT. 5.—Secondly; Becauſe the wind on the account of its unaccountable variation, inconſtancy and changes, is eſteemed vain, not to be obſerved or truſted unto; whence the wiſe man tells us, that *he which obſerveth the wind ſhall not ſow*, Eccleſ. xi 4. the word is uſed metaphorically to ſignify vanity, Eccleſ. v. 16. What profit hath a man that he hath laboured לרוח for the wind. So Mic. ii. 11. If a man walk רוח ושקר with the wind and falſehood; that is in vanity; pretending to a ſpirit of prophecy, and falſehood, vainly, fooliſhly, falſely boaſting. So Job. xv. 2. Should a wiſe man utter דעת רוח *knowledge of wind?* vain words with a pretence of knowledge of wiſdom. As he calls them דברי רוח *words of wind*, chap. xvi. 3. So alſo Jer. v. 13. And the prophets ſhall become לרוח *wind;* or, be vain, fooliſh, uncertain, and falſe in their predictions. But πνευμα is not uſed thus metaphorically in the New Teſtament.

SECT. 6.—Thirdly; By a metonymy alſo it ſignifies any part or quarter, as we ſay, of the world from whence the wind blows; as alſo a part of any thing divided into four ſides or quarters. So Jer. lii. 23. There were ninety

and ſix pomegranates רוחה towards a wind, that is, on the one ſide of the chapiter that was above the pillars in the temple. Ezek. v. 12. I will ſcatter a third part לכל רוח to all the winds, or all parts of the earth. Hence the four quarters of a thing lying to the four parts of the world, are called its four winds, ארבע רוחות. 1 Chron. ix. 24. whence are the τεσσαρες ἀνεμιοι, the four winds in the New Teſtament, Matth. xxiv. 31. This is the uſe of the word in general with reſpect unto things natural and inanimate; and every place where it is ſo uſed gives it determinate ſenſe.

Sect. 7.—Again; Theſe words are uſed for any thing that cannot be ſeen or touched, be it in itſelf material and corporeal, or abſolutely ſpiritual and immaterial; ſo the vital breath which we and other living creatures breathe is called. Every thing wherein was נשמת רוח חיים *the breath of the Spirit of Life*, Gen. i. 22. that vital breath which our lives are maintained by reſpiration. So Pſal. cxxxv. 17. Job. xix. 17. which is a thing material or corporeal. But moſt frequently it denotes things purely ſpiritual and immaterial. As in finite ſubſtances it ſignifies the rational ſoul of man, Pſal. xxxi. 5. *Into thy hands I commend*, רוחי, that is my ſoul; they are the words whereby our Saviour committed his departing ſoul into the hands of his Father, Luke xxiii. 46. το πνευμαμ. So Pſal. cxlvi. 4. תצא רוחו; his breath, ſay we, goeth forth; he returneth to his earth. It is his ſoul and its departure from the body that is intended. This is רוח בני אדם that ſpirit of the ſons of men that goeth upwards, when the ſpirit of a beaſt goeth downwards to the earth, or turneth to corruption, Eccleſ. iii. 21. ſee chap. viii. 8. and chap. xii. 7. Hence, fourthly, by a metonymy alſo, it is taken for the affections of the mind or ſoul of man; and that whether they be good or evil, Gen. xlv. 27. The ſpirit of Jacob revived. He began to take heart, and be of good courage, Ezek. xiii. 3. The prophets that walk רוחם אחר, after their ſpirit; that is their own deſires and in-

clinations, when indeed they had no viſion, but ſpake what they had a mind unto, Numb. xiv. 24. Caleb is ſaid to have another ſpirit than the murmuring people; another mind, will, purpoſe, or reſolution. It is taken for prudence, Joſh. v. 1. Anger, or the irraſcible faculty, Eccleſ. vii. 10. Fury, Zech. vi. 8. He will cut off the ſpirit of princes; that is, their pride, inſolence, and contempt of others. Πνευμα in the New Teſtament frequently intends the intellectual part of the mind or ſoul, and that as it is active, or in action, Luke i. 47. Rom. i. 9. 1 Theſſ. v. 23. And oft-times it is taken for the mind in all its inclinations, in its whole habitual bent and deſign. Angels alſo are called ſpirits. Good angels, Pſal. civ. 4. And it may be an angel is intended, 1 Kings xviii. 12. And evil angels or devils, 1 Kings xxii. 21, 22. For that ſpirit who appeared before the Lord, and offered himſelf to be a lying ſpirit in the mouths of Ahab's prophets, was no other but he who appeared before God, Job i. who is called Satan. Theſe in the New Teſtament are called unclean ſpirits, Matth. x. 1. And the obſervation of the ancients, that Satan is not called a ſpirit abſolutely, but with an addition or mark of diſtinction holds only in the New Teſtament. * And becauſe evil ſpirits are wont to torment the minds and bodies of men, therefore evil thoughts, diſorders of mind, wicked purpoſes, diſquieting and vexing the ſoul, ariſing from, or much furthered by melancholy diſtempers, are called, it may be, ſometimes an evil ſpirit. The caſe of Saul ſhall be afterwards conſidered.

SECT. 8.—In ſuch variety are theſe words uſed and applied in the ſcripture, becauſe of ſome very general notions wherein the things intended do agree. For the moſt part, there is no difficulty in diſcovering the eſpecial

* Diſcant (homines) Scripturae Sanctae conſuetudinem; nunquam Spiritum perverſum abſolute, ſed cum additamento aliquo Spiritum nuncupari; ſicut ibi, Spiritu fornicationis ſeducti ſunt. Et in Evangelio, cum autem Spiritus immundus exierit de homine, et caetera his ſimilia.—Hieronym. Comment. in Habak. Cap. 2.

meaning of them, or what it is they ſignify in the ſeveral places where they occur. Their deſign and circumſtances as to the ſubject matter treated of, determine the ſignification. And notwithſtanding the ambiguous uſe of theſe words in the Old and New Teſtament, there are two things clear and evident unto our purpoſe. Firſt, that there is in the holy ſcriptures a full diſtinct revelation or declaration of the Spirit, or the Spirit of * God as one ſingular, and every way diſtinct from every thing elſe that is occaſionally or conſtantly ſignified or denoted by that word Spirit. And this not only a multitude of particular places gives teſtimony unto, but alſo the whole courſe of the ſcripture ſuppoſeth, as that without an acknowledgment whereof nothing elſe contained in it can be underſtood, or is of any uſe at all. For we ſhall find this doctrine to be the very life and ſoul which quickens the whole from firſt to laſt. Take away the work and powerful efficacy of the Holy Spirit from the adminiſtration of it, and it will prove but a dead letter, of no ſaving advantage to the ſouls of men; and take away the doctrine concerning him, from the writing of it, and the whole will be unintelligible and uſeleſs. Secondly, That whatever is affirmed of this Holy Spirit, the Spirit of God, it all relates either to his perſon, or his operations. And theſe operations of his, being various, are ſometimes by a metonymy called ſpirit, whereof afterwards. I ſhall not therefore need to prove that there is an Holy Spirit diſtinct from all other ſpirits whatever, and from every thing elſe that on ſeveral occaſions is ſignified by that name. For this is acknowledged by all that acknowledge the ſcriptures; yea, it is ſo by Jews and Mahometans, as well as all ſorts of Chriſtians. And indeed all thoſe falſe apprehenſions concerning him, which have at this day any counte-

* Qui Spiritum negant, et Deum Patrem negant et Filium; quoniam idem eſt Spiritus Dei, qui Spiritus Chriſti eſt. Unum autem eſſe Spiritum nemo dubitaverit; etſi de uno Deo plerique dubitaverunt.—Ambroſ. de Sp. Sanct. lib. 1. cap. 3.

nance given unto them, may be referred unto two heads. (1.) That of the modern Jews, who affirm the Holy Ghoſt to be the influential power of God; which conceit is entertained, and diligently promoted by the Socinians. (2.) That of the Mahometans, who make him an eminent angel, and ſometimes ſay it is Gabriel, which being traduced from the Macedonians of old, hath found ſome defenders and promoters in our days.

SECT. 9.—This then being the name of him concerning whom we treat, ſome things concerning it, and the uſe of it, as peculiarly applied unto him are to be premiſed. * For ſometimes he is called the Spirit abſolutely, ſometimes the Holy Spirit, or, as we ſpeak, the Holy Ghoſt; ſometimes the Spirit of God, the good Spirit of God, the Spirit of Truth and Holineſs; ſometimes the Spirit of Chriſt, or of the Son. The firſt abſolutely uſed, denotes his perſon; the additions, expreſs his properties and relation unto the other perſons.

In the name Spirit two things are included. Firſt, his nature or eſſence; namely, that he is a pure ſpiritual, or immaterial ſubſtance. For neither the Hebrews nor the Greeks can expreſs ſuch a being in its ſubſiſtence but by רוח and πνευμα; a Spirit. Nor is this name, firſtly, given unto the Holy Spirit, in alluſion unto the wind in its ſubtility, agility, and efficacy. For theſe things have reſpect only unto his operations, wherein from ſome general appearances his works and effects are likened unto the wind and its effects, John iii. 8. But it is his ſubſtance or being which is firſt intended in this name. So it is ſaid of God, † John iv. 24.

* Ονομα αὐτω πνευμα ἁγιον, πνευμα ἀληθειας, πνευμα τω Θεω, πνευμα κυριω, πνευμα τω Παιδος, πνευμα Χριστω; ᾧ ὕτω καλεῖ αὐτον ἡ γραφη. Μαλλον ᾧ αὐτο ἑαυτο ᾧ πνευμα Θεω, ᾧ πνευμα το ἐκ τω Θεω.—Chryſoſt. de Adorand. Sp.

† Sanctificationis bonitatiſque vocabulum, et ad Patrem et ad Filium, et ad Spiritum Sanctum aeque refertur; ſicut ipſa quoque appellatio Spiritus. Nam et Pater Spiritus dicitur ut ibi, Spiritus eſt Deus; Spiritus eſt Deus et Filius Spiritus, Dominus inquit Spiritus ejus: Spiritus autem Sanctus ſemper

Πνευμα ὁ Θεος, God is a Spirit; that is, he is of a pure ſpiritual immaterial nature, not confined unto any place, and ſo not regarding one more than another in his worſhip; as is the deſign of the place to evince. It will therefore be ſaid, that, on this account, the name of Spirit is not peculiar unto the third perſon, ſeeing it contains the deſcription of that nature, which is the ſame in them all. For, whereas it is ſaid God is a Spirit, it is not ſpoken of this or that perſon, but of the nature of God abſtractedly. I grant that ſo it is, * and therefore the name Spirit is not in the firſt place characteriſtical of the third perſon in the Trinity, but denotes that nature whereof each perſon is partaker. But moreover, as it is peculiarly and conſtantly aſcribed unto him; it declares his eſpecial manner and order of exiſtence. So that wherever there is mention of the Holy Spirit, his relation unto the Father and Son is included therein; for he is the Spirit of God. And herein there is an alluſion to ſomewhat created. Not, as I ſaid, to the wind in general, unto whoſe agility and inviſibility he is compared in his operations, but unto the breath of man. For as the vital breath of a man hath a continual emanation from him, and yet is never ſeparated utterly from his perſon, or forſaketh him; ſo doth the Spirit of the Father and the Son proceed from them by a continual divine emanation, ſtill abiding one with them. For all theſe alluſions are weak and imperfect, wherein ſubſtantial things are compared with accidental, infinite

Spiritus Sancti appellatione cenſetur; non quod ex conſortio tantum Nominis cum Patre ponatur et Filio; ſed quod una Natura unum poſſideat et nomen.—Didym. de Sp. Sanct. lib. 3.

* Multa ſunt Teſtimonia, quibus hoc evidenter oſtenditur, et Patris et Filii ipſum eſſe Spiritum, qui in Trinitate dicitur Spiritus Sanctus. Nec ob aliud exiſtimo ipſum proprie vocari Spiritum, cum etiam ſi de ſingulis interrogemur, non poſſimus non Patrem et Filium Spiritum dicere; quoniam Spiritus eſt Deus, id eſt non Corpus eſt Deus ſed Spiritus; hoc proprie vocari oportuit eum, qui non eſt unus eorum, ſed in quo communitas apparet amborum. Auguſt. Tractat. 99. in Johan.

things with finite, and thoſe that are eternal with thoſe that are temporary. Hence their diſagreement is infinitely more than their agreement; yet ſuch alluſions doth our weakneſs need inſtruction from and by. Thus he is called, רוח פיו, Pſal. xxxiii. 6. *The Spirit or breath of the mouth of the Lord;* or of his noſtrils; as Pſal. xviii. 15. wherein there is an eminent alluſion unto the breath of a man. Of the manner of this proceeding and emanation of the Spirit from the Father and the Son, ſo far as it is revealed, and as we are capable of an uſeful apprehenſion of it, I have treated elſewhere. And from hence, or the ſubſiſtence of the Holy Spirit in an eternal emanation from the Father and Son, as the breath of God, did our Saviour ſignify his communication of his gifts unto his diſciples, by breathing on them, John xx. 22. ἐνεφυσησε. And becauſe in our firſt creation it is ſaid of Adam, that God ויפח באפיו נשמת חיים, *breathed into his noſtrils the breath of life*, Gen. ii. 7. He hath the ſame appellation with reſpect unto God, Pſal. xviii. 15. Thus is he called the Spirit. And becauſe as we obſerved before, the word πνευμα is variouſly uſed, Didymus de Spiritu Sancto, lib. 3. ſuppoſeth that the prefixing of the article το doth diſtinguiſh the ſignification, and confine it to the Holy Ghoſt in the New Teſtament. Oft-times, no doubt, it doth ſo, but not always, as is manifeſt from John viii. 3. where το is joined with πνευμα, and yet only ſignifies the wind. But the ſubject treated of, and what is affirmed of him, will ſufficiently determine the ſignification of the word, where he is called abſolutely the Spirit.

SECT. 9.—Again; he is called by way of eminence the Holy Spirit, or the Holy Ghoſt. * This is the moſt uſual appellation of him in the New Teſtament. And it is derived from the Old, Pſal. li. 11. רוח קדשך the Spirit of thy Holineſs, or thy Holy Spirit. Iſa. lxiii. 10, 11. רוח קדשו, the Spirit of his Holineſs, or his Holy Spirit.

* Ἀνωθεν παρα Θεῳ κατιουσα ἐπι τους ἀνδρας ἁγιους δωρεα, ἡν πνευμα ἁγιον ὀνομαζουσιν οἱ ιεροι προφηται.—Juſtin. Mart.

Hence are רוח הקדוש and רוח הקדש, the Holy Spirit, and the Spirit of Holineſs in common uſe among the Jews. In the New Teſtament, he is το πνευμα το ἁγιον, that Holy Spirit. And we muſt enquire the ſpecial reaſons of this adjunct. Some ſuppoſe it is only from his peculiar work of ſanctifying us, or making us holy. For this effect of ſanctification is his peculiar work, and that of what ſort ſoever it be; whether it conſiſt, in a ſeparation from things profane and common unto holy uſes and ſervices; or whether it be the real infuſion and operation of holineſs in men, it is from him in an eſpecial manner. And this alſo manifeſteth him to be God; for it is God alone who ſanctifieth his people. Lev. xx. 8. *I am Jehovah who ſanctifieth you.* And God, in that work, aſcribes unto himſelf the title of holy in an eſpecial manner, and as ſuch would have us to conſider him. Lev. xxi. 8. *I the Lord which ſanctifieth you am holy.* And this may be one reaſon of the frequent uſe of this property with reference unto the Spirit.

Sect. 10.—But this is not the whole reaſon of this name and appellation. For where he is firſt ſo mentioned, he is called the Spirit of God's Holineſs, Pſal. li. 11. Iſa. lxiii. 10, 11. And in the New Teſtament abſolutely the Spirit of Holineſs, Rom. i. 4. And this reſpects his nature, in the firſt place, and not merely his operations. * As God then abſolutely is called Holy, the Holy One, and the Holy One of Iſrael, being therein deſcribed by that glorious property of his nature, whereby he is glorious in holineſs, Exod. xv. 11. And whereby he is diſtinguiſhed from all falſe gods; *who is like unto thee, O Jehovah, among the gods, who is like unto thee, glorious in holineſs;* ſo is the Spirit called Holy, to denote the holineſs of his nature. And, on this account, is the oppoſition made between him and the unholy, or unclean ſpi-

* Λεγεται τοινυν πνευμα ἁγιον. Ἀυτα γαρ ἐστιν ἡ κυρια ϗ πρωτη προσηγορια ἡ εμφαντικωτεραν ἐχουσα την διανοιαν, ϗ περισασα τω ἁγιω πνευματος την φυσιν.—Chryſoſt. ub. Sup.

rit. Mark. iii. 29, 30. *He that ſhall blaſpheme againſt the Holy Spirit, hath never forgiveneſs. Becauſe they ſaid he hath an unclean ſpirit.* And herein firſt his perſonality is aſſerted; for the unclean ſpirit is a perſon. And if the Spirit of God were only a quality or accident, as ſome fancy and dream, their could no comparative oppoſition be made between him and this unclean Spirit, that is the devil. So alſo are they oppoſed with reſpect unto their natures. His nature is holy, whereas that of the unclean ſpirit is evil and perverſe. This is the foundation of his being called holy; even the eternal glorious holineſs of his nature. And, on this account, he is ſo ſtyled alſo with reſpect unto all his operations. For it it not only with regard unto the particular work of regeneration and ſanctification, or making of us holy, but unto all his works and operations that he is ſo termed. For he being the immediate operator of all divine works that outwardly are of God, and they being in themſelves all holy, be they of what kind ſoever, he is called the Holy Spirit. Yea, he is ſo called, to atteſt and witneſs that all his works, all the works of God, are holy, although they may be great and terrible, and ſuch as to corrupt reaſon may have another appearance; in all which we are to acquieſce in this, that the *Holy One in the midſt of us will do no iniquity*, Zeph. iii. 5. The Spirit of God then is thus frequently and almoſt conſtantly called holy; to atteſt that all the works of God, whereof he is the immediate operator are holy. For it is the work of the Spirit to harden and blind obſtinate ſinners, as well as to ſignify the elect. And his acting in the one is no leſs holy than in the other, although holineſs be not the effect of it in the objects. So, when he came to declare his dreadful work of the final hardening and rejection of the Jews, one of the moſt tremendous effects of divine providence, a work which, for the ſtrangeneſs of it, men *would in no wiſe believe, though it were declared unto them*, Acts xiii. 41. he was ſignally proclaimed holy by the ſeraphims that

attended his throne, Iſa. vi. 3, 10, 11, 12. John xii. 40. Acts xxviii. 26.

Sect. 11.—There are indeed ſome actions on men, and in the world, that are wrought by God's permiſſion, and in his righteous judgment, by evil ſpirits; whoſe perſons and actings are placed in oppoſition to the Spirit of God. So Sam. xvi. 14, 15. *The Spirit of the Lord departed from Saul, and an evil ſpirit from the Lord troubled him. And Saul's ſervants ſaid unto him, behold now an evil ſpirit from God troubleth thee.* So alſo ver. 23. The evil ſpirit from God was upon Saul. So chap. xviii. 10. and chap. xix. 9. This ſpirit is called, רעה רוח אלהים, *an evil ſpirit of God*, chap. xvi. 15. and abſolutely רוח אלהים, a *Spirit of God*, verſe 33. where we have ſupplied evil in the tranſlation. But theſe expreſſions are to be regulated and explained by ver. 14. where he is called רוח רעה מאת יהוה, *an evil ſpirit from the Lord*, that is appointed and commiſſioned by him, for the puniſhing and terrifying of Saul. For, as the Spirit of the Lord departed from him, by withdrawing his aſſiſtance and influential operations, whereby he had wrought in him thoſe gifts and abilities of mind, which fitted him unto the diſcharge of his kingly office, upon the firſt impreſſions whereof he was turned into another man from what he was in his private condition, 1 Sam. x. 6, 9. So the evil ſpirit came upon him to excite out of his own a juſt melancholy, diſcontents, fears, a ſenſe of guilt, as alſo to impreſs terrifying thoughts and apprehenſions on his imagination. For ſo, it is ſaid an evil ſpirit from the Lord בעתתו, 1 Sam. xvi. 14. terrified him, frightened him with dreadful agitations of mind. And, that we may touch a little on this, by the way; the foundation of this trouble and diſtreſs of Saul lay in himſelf. For, as I do grant, that he was ſometimes under an immediate agitation of body and mind from the powerful impreſſions of the devil upon him, for under them, it is ſaid, he propheſied in the midſt of the houſe, 1 Sam. xviii. 10. which urges an extraordinary and

involuntary effect upon him; yet, principally, he wrought by the excitation and provocation of his perſonal diſtempers moral and natural. For theſe have in themſelves a great efficacy in cruciating the minds of guilty perſons. So Tacitus obſerves out of Plato; Annal. lib. 6. *Neque fruſtra præſtantiſſimus humanæ ſapientiæ firmare ſolitus eſt, ſi recludantur Tyrannorum mentes poſſe aſpici laniatus et ictus; quando ut corpora verberibus ita ſævitia, libidine, malis conſultis animus dilaceretur.* The moſt eminent wiſe men was not wont in vain to affirm, that if the minds of tyrants were laid open and diſcovered, it would be ſeen how they were cruciated and puniſhed; ſeeing that as the body is rent and torn by ſtripes, ſo is the mind, by cruelty, luſts, evil counſels and undertakings; ſo he, as I ſuppoſe from Plato de Repub. lib. 9. Where Socrates diſputes ſundry things to that purpoſe. And another Roman hiſtorian gives us a ſignal inſtance hereof in Jugurtha, after he had contracted the guilt of many horrible wickedneſſes. *

And yet this work in itſelf is of the ſame kind with what God ſometimes employs holy angels about, becauſe it is the execution of his righteous judgment. So it was a watcher and an holy one that in ſuch a caſe ſmote Nebuchadnezzar with a ſudden madneſs and frenzy, Dan. iv. 13, 14.

SECT. 12.—To return; as he is called the Holy, ſo he is the good Spirit of God. Pſal. cxliii. 10. תַּנְחֵנִי רוּחֲךָ טוֹבָה. Thy *Spirit is good, lead me into the land of uprightneſs.* So ours. Rather, *Thy good Spirit ſhall lead me.* Or as Junius; *Spiritu tuo bono deduc me; lead me by thy good Spirit.* The Chaldee here adds קוּדְשָׁךְ, the good Spirit of thy Holineſs; or thy Ho-

* Neque poſt id locorum, Jugurthae dies aut nox ulla quieta fuit; neque loco neque martali cuiquam aut tempori ſatis credere; civis hoſtiſque juxta metuere: circumſpectare omnia et omni ſtrepitu paveſcere, alio atque alio loco ſaepe contra decus regium requieſcere, interdum ſomno excitus amplis animis tumultum facere; ita formidine quaſi vaecordia agitari.—Bell. Jugur.

ly Good Spirit. Didymus Lib. 2. de Spirit. Sanc. ſays that ſome copies here read το ἀγιον, a remembrance whereof is in the MS. of Tecla and not elſewhere. So Nehem. ix. 10. Thou gaveſt them רוחך הטובה, that good Spirit of thine to inſtruct them. And he is called ſo principally from his nature, which is eſſentially good; as there is none good but one, that is God, Matth. xix. 17. as alſo from his operations which are all good, as they are Holy; and unto them that believe are full of goodneſs in their effects. Crel. Prolegum. p. 7. diſtinguiſheth between this good Spirit and the Holy Spirit, or the Holy Ghoſt. For this good Spirit he would confine unto the Old Teſtament, making it the author or cauſe of thoſe gifts of wiſdom, courage, prudence, and government that were granted unto many of the people of old. So it is ſaid of Bezaliel, that he was filled with the Spirit of God, in wiſdom and underſtanding, and in knowledge, Exod. xxxi. 3. So chap. xxxv. 31. That is, ſaith he, with this good Spirit of God. So alſo it is pretended in all thoſe places where the Spirit of God is ſaid to come on men to enable them unto ſome great and extraordinary work; as Judg. iii. 10. But this is plainly to contradict the apoſtle, who tells us, that there are indeed various operations, but one Spirit; and that the one and ſelf-ſame Spirit worketh all theſe things as he pleaſeth. * And if, from every different or diſtinct effect of the Spirit of God, we muſt multiply ſpirits, and aſſign every one of them to a diſtinct ſpirit, no man will know what to make of the Spirit of God at laſt. Probably we ſhall have ſo many feigned ſpirits, as to loſe the only true one. As to this parti-

* Nemo ſuſpicetur alium Spiritum Sanctum fuiſſe in Sanctis, nimirum ante adventum Domini, et alium in Apoſtolis caeteriſque Diſcipulis, et quaſi nomina in differentibus eſſe ſubſtantiis; poſſumus quidem teſtimonia de Divinis Literis exhibere, quia idem Spiritus et in Apoſtolis et in Prophetis fuerit. Paulus in Epiſtola quam ad Hebraeos ſcribit, de Pſalmorum Volumine Teſtimonium proferens, a Spiritu Sancto id dictum eſſe commemorat.—Didym. de Spirit. Sanct. lib. 1.

cular inſtance, David prays that God would lead him by his good Spirit, Pſal. cxliii. 10. Now, certainly this was no other but that Holy Spirit which he prays in another place that the Lord would not take from him. Pſal. li. 11. *Take not thy Holy Spirit from me*, which is confeſſed to be the Holy Ghoſt. This he alſo mentions, 2 Sam. xxiii. 2. *The Spirit of the Lord ſpake by me*, and his *word was in my tongue.* And what ſpirit this was Peter declares, 1 Epiſt. chap. i. ver. 21. *The holy men of God ſpake in old time as they were moved by the Holy Ghoſt.* So vain is this pretence.

SECT. 13.—Again; He is commonly called the Spirit of God, and the Spirit of the Lord; ſo in the firſt mention of him, Gen. i. 2. רוח אלהים, *the Spirit of God*, moved on the face of the waters. And I doubt not but that the name אלהים *Elohim*, which includes a plurality in the ſame nature is uſed in the creation and the whole deſcription of it, to intimate the diſtinction of the divine perſons; for, preſently upon it, the name Jehovah is mentioned alſo, chap. ii. 4. but ſo as Elohim is joined with it. But that name is not uſed in the account given us of the work of creation, becauſe it hath reſpect only unto the unity of the eſſence of God. Now the Spirit is called the Spirit of God, originally and principally as the Son is called the Son of God. For the name of God, in thoſe enunciations, is taken perſonally for the Father; that is, God the Father, the Father of Chriſt and our Father, John xx. 17. And he is thus termed ὑποσατικως, upon the account of the order and nature of perſonal ſubſiſtence and diſtinction in the Holy Trinity. The perſon of the Father being *Fons et Origo, Trinitatis*, the Son is from him by eternal generation, and is therefore his Son, the Son of God, whoſe denomination, as the Father is originally from hence, even the eternal generation of the Son. So is the perſon of the Holy Spirit from him by eternal proceſſion or emanation. Hence is that relation of his to God, even the Father, whence he is called the Spirit

of God. And he is not only called πνευμα τυ Θευ, the Spirit of God, but πνευμα το ἐκ τυ Θευ, the Spirit that is of God, which proceedeth from him as a distinct person. This therefore arising from, and consisting in his proceeding from him, he is called metaphorically the breath of his mouth, as proceeding from him by an eternal spiration. * On this foundation and supposition, he is also called, secondly, the Spirit of God διακριτικως, to difference him from all other spirits whatever; as, thirdly, also because he is promised, given, and sent of God, for the accomplishment of his whole will and pleasure towards us. The instances hereof will be afterwards considered. But these appellations of him have their foundation in his eternal relation unto the Father before-mentioned.

Sect. 14.—On the same account originally he is also called the *Spirit of the Son*. God hath sent forth the *Spirit of the Son* into your hearts, Gal. iv. 6. And the *Spirit of Christ*: What time the *Spirit of Christ* that was in them did signify, 1 Pet. i. 11. So Rom. viii. 9. *But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* † TheSpirit therefore of God, and the Spirit of Christ, are one and the same. For that hypothetical proposition, *If any man have not the Spirit of Christ he is none of his*, is an inference taken from the words foregoing; *if so be that the Spirit of God dwell in you.* And this Spirit of Christ, verse 11. is said to be the *Spirit of him that raised up*

* Ἱνα μηποτε ἀκυσαντες ἡμας πνευμαθευ, νομισωμεν ὴ οἰκειοτητα λεγεσθαι πνευμα Θευ, ἐισα γε ἡ γραφη το πνευμα το ἁγιον, ὴ προσιθησι τω Θεω, το ἐκ Θευ. Ἀλλο ὴ το τυ Θευ, ὴ ἀλλο το ἐκ Θευ. Θευ μεν γαρ ὑρανος ὴ γη ὡς περ ἀυτω πεποιημενα. Ἐκ Θευ ὴ ὐδεν λεγιται, ἁ μη ἁ ἐκ της ὑσιας ἐστι.—Chrysost. περι τυ αγ. πνευμα.

† Ἐιπερ πνευμα Θευ οἰκει ἐν ὑμἰν. Ἰδε πνευμα Θευ. Ἐιδε τις πνευμα Χριστυ ὐκ ἐχει. Και μεν ἐχρην ἐιπειν, ἁ ὴ τις πνευμα Θευ ὐκ ἐχει, αλλ ἐιπε πνευμα Χριστυ. Ἐιπε Θευ πνευμα, ὴ ἐπηγαγε το πνευμα τυ Χριστυ. Ἐι ὴ τις πνευμα Χριστυ ὐκ ἐχει, ὐτος ὐκ ἐστιν ὐυτυ; ἀλλα τυτο ειπεν, ἱνα δειξη ὁτι ἐν πνευμα, ὴ ἱσον ἐστιν ειπειν πνευμα Θευ, ὴ πνευμα Χριστυ.—Chrysost. de Sp. Sanct.

Jeſus from the dead. Look then in what ſenſe he is ſaid to be the *Spirit of God*, that is of the Father, in the ſame he is ſaid to be the *Spirit of the Son*. And this is becauſe he proceedeth from the Son alſo. And for no other reaſon can he be ſo called, at leaſt not without the original and formal reaſon of that appellation. Secondly, I confeſs he is called the *Spirit of Chriſt*, becauſe promiſed by him, ſent by him, and that to make effectual and accompliſh his work towards the church. But this he could not be unleſs he had antecedently been the *Spirit of the Son*, by his proceeding from him alſo. For the order of the diſpenſation of the divine perſons towards us, ariſeth from the order of their own ſubſiſtence in the ſame divine eſſence. And if the Spirit did proceed only from the perſon of the Father, he could not be promiſed, ſent, or given by the Son. Conſider therefore the human nature of Chriſt in itſelf and abſtractedly, and the Spirit cannot be ſaid to be the Spirit of Chriſt. For it was anointed and endowed with gifts and graces by him, as we ſhall ſhew. And if from hence he may be ſaid to be *Spirit of Chriſt* without reſpect unto his proceeding from him as the Son of God, then he may be alſo ſaid to be the ſpirit of every believer who hath received the unction, or are anointed with his gifts and graces. For although believers are ſo as to meaſure and degree unſpeakably beneath what Chriſt was, who received not the Spirit by meaſure; yet as he is the head, and they are the members of the ſame myſtical body, their unction by the Spirit is of the ſame kind. But now the Spirit of God may not be ſaid to be the ſpirit of this or that man, who hath received of his gifts and graces. David prays, *Take not thy Holy Spirit from me;* not *my holy ſpirit.* And he is diſtinguiſhed from our ſpirits, even as they are ſanctified by him. Rom. viii. 16. *The Spirit himſelf beareth witneſs with our ſpirit.* No more than can he be ſaid to be the Spirit of Chriſt merely upon the account of his communications unto him, although in

a degree above all others inconceivably excellent. For, with reſpect hereunto, he is ſtill called the Spirit of God, or the Father who ſent him, and anointed the human nature of Chriſt with him.

Sect. 15.—It will be ſaid, perhaps, that he is called the Spirit of Chriſt, becauſe he is promiſed, given, and poured out by him. So Peter ſpeaks, Acts ii. 33. *Having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this which ye now ſee and hear.* But, in this regard, namely, as given by Chriſt the Mediator, he is expreſsly called the *Spirit of the Father;* he was given as the promiſe of the Father; for ſo he is introduced ſpeaking, verſe 17. *And it ſhall come to paſs in the laſt days, (ſaith God,) I will pour out of my Spirit on all fleſh.* And ſo our Saviour tells his diſciples, that he would *pray the Father, and he ſhould give them another Comforter, even the Spirit of truth,* John xiv. 16, 17. Nor is he otherwiſe the Spirit of Chriſt originally and formally, but as he is the Spirit of God, that is as Chriſt is God alſo. On this ſuppoſition, I grant, as before, that he may conſequentially be called the Spirit of Chriſt, becauſe promiſed and ſent by him, becauſe doing his work, and communicating his grace, image, and likeneſs to the elect.

Sect. 16.—And this yet more plain; 1 Pet. i. 10, 11. *Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace that ſhould come unto you; ſearching what, or what manner of time, the Spirit of Chriſt which was in them did ſignify.* And this Spirit is ſaid abſolutely to be the Holy Ghoſt; 2 Epiſt. i. 21. So then the ſpirit that was in the prophets of old in all ages ſince the world began, before the incarnation of the Son of God, is called the *Spirit of Chriſt*, that is of him who is ſo. Now this could not be, becauſe he was anointed by that Spirit, or becauſe he gave it afterwards to his diſciples; for his human nature did not exiſt in the time of their propheſying. Thoſe indeed who receive him after the unction of the human nature

of Chriſt, may be ſaid in ſome ſenſe to receive the Spirit of Chriſt, becauſe they are made partakers of the ſame Spirit with him, to the ſame ends and purpoſes according to their meaſure. But this cannot be ſo with reſpect unto them who lived and propheſied by him, and died long before his incarnation. Wherefore it is pleaded by thoſe who oppoſe both the deity of Chriſt and the Spirit, which are undeniably here atteſted unto, that the Spirit here, whereby they cannot deny the Holy Ghoſt to be intended, is called the Spirit of Chriſt, becauſe the prophets of old, who ſpake by him did principally propheſy concerning Chriſt, and his grace, and delivered great myſteries concerning them. So Chriſt is made, in this place, the object of the Spirit's teaching, and not the author of his ſending. So Crell. Prolegom. p. 13, 14. But why then is he not called the Spirit of God alſo on this reaſon? becauſe the prophets, that ſpeak by him, treated wholly of God, the things and the will of God. This they will not ſay, for they acknowledge him to be the virtue and power of God inherent in him, and proceeding from him. But then, whereas God, even the Father, is a perſon, and Chriſt is a perſon, and the Spirit is ſaid to be the Spirit of God, and the Spirit of Chriſt, whence doth it appear that the ſame expreſſion muſt have different interpretations; and that the Spirit is called the Spirit of God, becauſe he is ſo, and proceedeth from him: but the Spirit of Chriſt, becauſe he is not ſo, but only treateth of him. The anſwer is ready; namely, becauſe the Father is God, but Chriſt is not; and therefore could not give the Spirit, when he was not. This is an eaſy anſwer; namely, to deny a fundamental truth, and to ſet up that denial in an oppoſition unto a clear teſtimony given unto it. But the truth is, this pretended ſenſe leaves no ſenſe at all in the words. For if the ſpirit which was in the prophets, be called the *Spirit of Chriſt*, only becauſe he did before-hand declare the things of Chriſt, that is his ſuffering and the glory that did enſue, and that be the ſole

reaſon of that denomination, then the ſenſe or importance of the words is this, *ſearching what, or what manner of time the Spirit which did ſignify when it teſtified before-hand the ſufferings of Chriſt which was in them did ſignify when he teſtified before-hand the ſufferings of Chriſt.* For, according to this interpretation, the Spirit of Chriſt is nothing, but the Spirit as teſtifying before-hand of him, and thence alone is he ſo called; the abſurdity whereof is apparent unto all.

Sect. 11.—But countenance is endeavoured unto this wreſting of the ſcripture from 1 John iv. 3. *Every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God; and this is that of antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world.* For, ſay ſome, the ſpirit of antichriſt is ſaid *to be in the world*, when antichriſt was not as yet come. But the Spirit herein intended, is not called the ſpirit of antichriſt, becauſe it *declared and foretold the things of antichriſt* before his coming; on which account, alone, they allow the Spirit of God in the prophets of old to be called the Spirit of Chriſt. They have therefore no countenance from this place, which fails them in the principle thing they would prove by it. Again, ſuppoſing thoſe words, *whereof you have heard that it ſhould come, and is now in the world*, are to be interpreted of the Spirit mentioned, and not of antichriſt himſelf; yet no more can be intended, but that the falſe teachers and ſeducers, which were then in the world, actuated with the ſame ſpirit, as antichriſt ſhould do at his coming. And ſo there is no conformity between theſe expreſſions. Beſides, the ſpirit of antichriſt was then in the world, as was antichriſt himſelf; ſo far as his ſpirit was in the world, ſo far was he ſo alſo; for antichriſt and his ſpirit cannot be ſeparated. Both he and it were then in the world, in their forerunners who oppoſed the truth of the goſpel, about the incarnation of the Son of God and his ſufferings. And indeed the ſpirit of antichriſt, in this place, is no more but

his doctrines; antichriſtrian doctrine, which is to be tried and rejected. Neither is any ſingular perſon intended by antichriſt, but a myſterious oppoſition unto Chriſt and the goſpel, ſignally headed by a ſeries of men in the latter days. He therefore, and his ſpirit, began to be together in the world in the apoſtles days, when the *myſtery of iniquity began to work*, 2 Theſſalonians ii. 7. There is therefore no countenance to be taken from theſe words, unto the perverting and wreſting of that other expreſſion concerning the Spirit of Chriſt in the prophets of old. This therefore is the formal reaſon of this appellation. The Holy Spirit is called the Spirit of the Son, and the Spirit of Chriſt, upon the account of his proceſſion or emanation from his perſon alſo. Without reſpect hereunto, he could not be called properly the Spirit of Chriſt; but on that ſuppoſition he may be; he is ſo denominated, from that various relation and reſpect that he hath unto him in his work and operations. Thus is the Spirit called in the ſcripture; theſe are the names whereby the eſſence and ſubſiſtence of the third perſon in the Holy Trinity are declared. How he is called, on the account of his offices and operations, will be manifeſted in our progreſs.

Monday 26
May 1879 - J.H.

Divine Nature and Perſonality of the Holy Spirit Proved and Vindicated.

CHAP. III.

(1.) *Ends of our conſideration of the diſpenſation of the Spirit.*—(2.) *Principles premiſed thereunto.*—(3.) *The nature of God the foundation of all religion.*—(4.) *Divine revelation gives the rule and meaſure of religious worſhip.*—(5.) *God hath revealed himſelf as three in one.*—(6.) *Diſtinct actings and operations aſcribed unto theſe diſtinct perſons.*—(7.) *Therefore the Holy Spirit a divine diſtinct perſon.*—(8.) *Double oppoſition to the Holy Spirit.*—(9.) *By ſome his perſonality granted, and his deity denied.*—(10.) *His perſonality denied by the Socinians.*—(11.) *Proved againſt them.*—(12.) *The open vanity of their pretences*, Matth. xxviii. 19. *pleaded.*—(13,) (14,) (15.) *Appearances of the Spirit under the ſhape of a dove.*—(16.) *Explained and improved.*—(17.) *His appearance as fire opened.*—(18.) *His perſonal ſubſiſtence proved.*—(19.) *Perſonal properties aſſigned unto him. Underſtanding argument from hence pleaded and vindicated.*—(20.) *A will*; John xxxiii. James iii. 4. *cleared.*—(21.) *Exceptions removed.*—(22.) *Power.*—(23,) (24,) &c.) *Other perſonal aſcriptions to him, with teſtimonies of them, vindicated and explained.*

SECT. 1. WE ſhall now proceed to the matter itſelf deſigned unto conſideration; namely, *the diſpenſation of the Spirit of God* unto the church. And I ſhall endeavour to fix what I have to

offer upon its proper principles, and from them to educe the whole doctrine concerning it. And this muſt be ſo done, as to manifeſt the intereſt of our faith, obedience, and holy worſhip, in the whole and each part of it. For theſe are the immediate ends of all divine revelations; according to that holy maxim of our bleſſed Saviour; *If you know theſe things, happy are ye if you do them.* To this end the enſuing principles are to be obſerved.

SECT. 2.—1. *The nature and being of God is the foundation of all true religion and holy religious worſhip in the world.* The great end for which we were made, for which we were brought forth by the power of God into this world, is to worſhip him, and to give glory unto him. For he made all things for himſelf or his own glory, (Prov. xvi. 4.) to be rendered unto him according to the abilities and capacities that he hath furniſhed them withal, Rev. iv. 11. And that which makes this worſhip indiſpenſibly neceſſary unto us, and from whence it is holy or religious, is the nature and being of God himſelf. There are indeed many parts or acts of religious worſhip which immediately reſpect, (as their reaſon and motive) what God is unto us, or what he hath done, and doth for us. But the principle and adequate reaſon of all divine worſhip, and that which makes it ſuch, is what God is in himſelf. Becauſe he is, that is an infinitely glorious, good, wiſe, holy, powerful, righteous, ſelf-ſubſiſting, ſelf-ſufficient, all-ſufficient Being, the fountain, cauſe and author of life and being to all things, and of all that is good in every kind, the firſt cauſe, laſt end, and abſolutely Sovereign lord of all the reſt, and all-ſatisfactory reward of all other beings, therefore is he by us to be adored, and worſhipped with divine and religious worſhip. Hence are we in our hearts, minds, and ſouls, to admire, adore, and love him, his praiſes are we to celebrate; him to truſt and fear, and ſo to reſign ourſelves and all our concernments unto his will and diſpoſal; to regard him with all the acts of our minds

and perſons, anſwerably to the holy properties and excellencies of his nature. This it is to glorify him as God. For ſeeing *of him, and through him, and to him are all things*, to him muſt be glory for ever, Rom. xi. 36. Believing that God thus is, and that he is a rewarder of them that ſeek him, is the ground of all coming unto God in his worſhip, Heb. xi. 6. And herein lies the ſin of men, that the inviſible things of God being manifeſt unto them, even his eternal power and Godhead; yet they do not glorify him as God, Rom. i. 21. This is to honour, worſhip, fear God for himſelf; that is, on the account of what he is himſelf. Where the divine nature is, there is the true, proper, formal object of religious worſhip, and where that is not, it is idolatry to aſcribe it to, or exerciſe it towards any. And this God inſtructs us in, in all thoſe places where he proclaims his name, and deſcribes his eternal excellencies, and that either abſolutely, or in compariſon with other things. All is that we may know him to be ſuch a one, as is to be worſhipped and glorified for himſelf, or his own ſake.

SECT. 3.—Secondly; *The revelation that God is pleaſed to make of himſelf unto us, gives the rule and meaſure of all religious worſhip and obedience.* His being abſolutely conſidered as comprehending in it all infinitely divine perfections, is the formal reaſon of our worſhip; but this worſhip is to be directed, guided, regulated by the revelation he makes of that being, and of thoſe excellencies unto us. This is the end of divine revelation; namely, to direct us in paying that homage which is due unto the divine nature. I ſpeak not now only of poſitive inſtitutions, which are the free effects of the will of God depending originally and ſolely on revelation, and which therefore have been various and actually changed. But this is that which I intend. Look what way ſoever God manifeſteth his being and properties unto us, by his works or his word, our worſhip conſiſteth in

a due application of our ſouls unto him acording to that manifeſtation of himſelf.

SECT. 4.—Thirdly; *God hath revealed or manifeſted himſelf as three in one;* and therefore, as ſuch is to be worſhipped and glorified by us; that is as three diſtinct perſons, ſubſiſting in the ſame infinitely holy one undivided eſſence. This principle might be, and had not that labour been obviated, ought to have been here at large confirmed, it being that which the whole enſuing diſcourſe doth pre-ſuppoſe and lean upon. And, in truth, I fear that the failing of ſome mens profeſſion begins with their relinquiſhment of this foundation. It is now evident unto all, that here hath been the fatal miſcarriage of thoſe poor deluded ſouls amongſt us whom they call Quakers. And it is altogether in vain to deal with them about other particulars, whilſt they are carried away with infidelity from this foundation. Convince any of them of the doctrine of the Trinity, and all the reſt of their imaginations vaniſh into ſmoake: And I wiſh it were ſo with them only. There are others, and thoſe not a few, who either reject the doctrine of it as falſe, or deſpiſe it as unintelligible, or neglect it as uſeleſs or of no great importance. I know this ulcer lies hid in the minds of many, and cannot but expect when it will break out, and cover the whole body with its defilements, whereof they are members. But theſe things are left to the care of Jeſus Chriſt. The reaſon why I ſhall not in this place inſiſt profeſſedly on the confirmation and vindication of this fundamental truth, is becauſe I have done it elſewhere, as having more than once publickly caſt my mite into this ſanctuary of the Lord; for which, and the like ſervices, wherein I ſtand indebted unto the goſpel, I have met with that reward which I did always expect. For the preſent, I ſhall only ſay, that on this ſuppoſition that God hath revealed himſelf as three in one; he is in all our worſhip of him ſo to be conſidered. And therefore in our initiation into the profeſſion and practice of the worſhip of God according to the goſpel,

we are in our baptiſm engaged to it, *In the name of the Father, the Son, and the Holy Ghoſt*, Matth. xxviii. 19. This is the foundation of *our doing all things that Chriſt commands us*, ver. 20. Unto this ſervice we are ſolemnly dedicated, namely, of God, as Father, Son, and Holy Spirit, as they are each of them equally participant of the ſame divine nature.

SECT. 5.—Fourthly; *Theſe perſons are ſo diſtinct in their peculiar ſubſiſtence, that diſtinct actings and operations are aſcribed unto them.* And theſe actings are of two ſorts; (1.) *Ad intra*, which are thoſe internal acts in one perſon, whereof another perſon is the object. And theſe acts *ad invicem* or *intra*, are natural and neceſſary, inſeparable from the being and exiſtence of God. So the Father knows the Son, and loveth him, and the Son ſeeth, knoweth, and loveth the Father. In theſe mutual actings, one perſon is the object of the knowledge and love of the other. John iii. 35. *The Father loveth the Son, and hath given all things into his hand*, chap. v. 20. *The Father loveth the Son*, Matth. xi. 27. *No man knoweth the Son but the Father, neither knoweth any man the Father ſave the Son.* John vi. 46. None hath *ſeen the Father ſave he which is of God, he hath ſeen the Father.* This mutual knowledge and love of the Father and Son is expreſſed at large, Prov. viii. 22. which place I have opened and vindicated elſewhere. And they are abſolute, infinite, natural, and neceſſary unto the being and bleſſedneſs of God. So the Spirit is the mutual love of the Father and the Son, knowing them as he is known, and ſearching the deep things of God. And in theſe mutual internal eternal acts of themſelves, conſiſts much of the infinite bleſſedneſs of the holy God. Again, (2.) there are diſtinct actings of the ſeveral perſons *ad extra*, which are voluntary, or effects of will and choice, and not natural or neceſſary. And theſe are of two ſorts: (1.) Such as reſpect one another. For there are external acts of one perſon towards another; but then the perſon that is the object of theſe act-

ings is not conſidered abſolutely as a divine perſon, but with reſpect unto ſome peculiar diſpenſation and condeſcenſion. So the Father gives, ſends, commands the Son, as he had condeſcended to take our nature upon him, and to be the mediator between God and man. So the Father and the Son do ſend the Spirit, as he condeſcends in an eſpecial manner to the office of being the ſanctifier and comforter of the church. Now theſe are free and voluntary acts, depending upon the ſovereign will, counſel, and pleaſure of God, and might not have been without the leaſt diminution of his eternal bleſſedneſs. (2.) There are eſpecial acts, *ad extra*, towards the creatures. * This the whole ſcripture teſtifieth unto, ſo that it is altogether needleſs to confirm it with particular inſtances. None who have learned the firſt principles of the doctrine of Chriſt, but can tell you what works are aſcribed peculiarly to the Father, what to the Son, and what to the Holy Ghoſt. Beſides, this will be manifeſted afterwards in all the diſtinct actings of the Spirit, which is ſufficient for our purpoſe.

SECT. 6.—Fifthly; Hence it follows unavoidably, *that this Spirit*, of whom we treat, *is in himſelf a diſtinct, living, powerful, intelligent divine perſon;* for none other can be the author of thoſe internal and external divine acts and operations which are aſcribed unto him. But here I muſt ſtay a little, and firm that foundation which we build upon. For we are in the inveſtigation of thoſe things which that one and ſelf-ſame Spirit diſtributeth according to his own will. And it is indiſpenſibly neceſſary unto our preſent deſign, that we enquire who, and what that one and ſelf-ſame Spirit is; ſeeing on him and his will, all theſe things do depend. And we do know likewiſe, that if men prevail in the op-

* In hac Divini Magiſterii Schola, Pater eſt qui docet et inſtruit; Filius qui arcana Dei nobis revelat et apperit, Spiritus Sanctus qui nos replet et imbuit. A Patre potentiam, a Filio ſapientiam, a Spiritu Sancto accipimus Innocentiam; Pater eligit, Filius diligit, Spiritus Sanctus conjungit et unit. —Cyprian. de Baptiſmo Chriſti.

poſition they make unto his perſon, it is to no great purpoſe to concern ourſelves in his operations. For the foundation of any fabric being taken away, the ſuperſtructure will be of no uſe, nor abide.

Sect. 7.—The oppoſition that is made in the world againſt the Spirit of God doctrinally, may be reduced unto two heads: For ſome there are who grant his perſonality, or that he is a diſtinct ſelf-ſubſiſting perſon; but they his deity, deny him to be a participant of the divine nature, or will not allow him to be God. A created finite ſpirit they ſay he is, but the chiefeſt of all ſpirits that were created, and the head of all the good angels. Such a ſpirit they ſay there is, and that he is called the Spirit of God, or the Holy Ghoſt, upon the account of the work wherein he is employed. This way went the Macedonian heretics of old, and they are now followed by the Mahometans; and ſome of late among ourſelves have attempted to revive the ſame frenzy. But we ſhall not need to trouble ourſelves about this notion. The folly of it is ſo evident, that it is almoſt by all utterly deſerted. For ſuch things are affirmed of the Holy Ghoſt in the ſcripture, as that to aſſert his perſonality, and deny his deity, is the utmoſt madneſs that any one can fall into in ſpiritual things. Wherefore the Socinians, the preſent great enemies of the doctrine of the holy Trinity, and who would be thought to go ſoberly about the work of deſtroying the church of God, do utterly reject this plea and pretence. But that which they advance in the room of it, is of no leſs pernicious nature and conſequence. For, granting the things aſſigned to him to be the effects of divine power, they deny his perſonality; and aſſert that what is called by the name of the Spirit of God, or the Holy Spirit, is nothing but a quality in the divine nature, or the power that God puts forth for ſuch and ſuch purpoſes, which yet is no new invention of theirs. * I do not deſign here profeſ-

* Haec autem omnia operatur unus atque idem Spiritus, dividens ſingulis prout vult; unde diſcentes operatricem et ut ita dicam diſtributricem na-

ſedly to contend with them about all the concernments of this difference; for there is nothing of importance in all their pretences or exceptions, but it will in one place or other occur unto conſideration in our progreſs; I ſhall only, at preſent, confirm the divine perſonality of the Holy Ghoſt with one argument; which I will not ſay is ſuch as no man can return the ſhew of an anſwer unto; for what is it that the ſerpentine wits of men will not pretend an anſwer unto, or an exception againſt, if their luſts and prejudices require them ſo to do? But I will boldly ſay, it is ſuch as that the gates of hell ſhall never prevail againſt it in the hearts of true believers, the ſtrengthening of whoſe faith is all that in it I do aim at. And if it doth not unto all unprejudiced perſons evince the truth and reality of the divine perſonality of the Holy Ghoſt, it muſt certainly convince all men, that nothing which is taught or delivered in the ſcripture can poſſibly be underſtood.

SECT. 8.—One conſideration which hath in part been before propoſed, I ſhall premiſe, to free the ſubject of our argument from ambiguity. And this is, that this word or name ſpirit, is uſed ſometimes to denote the Spirit of God * himſelf, and ſometimes his gifts and graces, the effects of his operations on the ſouls of men. And this our adverſaries, in this cauſe, are forced to confeſs, and thereon, in all their writings, diſtinguiſh between

turam Spiritus Sancti; non abducamur ab his qui dicunt, operationem et non ſubſtantiam Dei eſſe Spiritum Sanctum. Et ex aliis quoque plurimis locis ſubſiſtens natura demonſtratur Spiritus Sancti.—Didym. de Spirit. Sanct. lib 2.

* Ἐπειδήπερ το δωρυμενον το πνευμα το ἁγιον ἐστι καλειται ϗ το δωρον ὁμωνυμως τω χαρισματι.—Chryſoſt.

Nec exiſtimare debemus Spiritum Sanctum ſecundum ſubſtantias eſſe diviſum quia multitudo bonorum dicatur——impaſſibilis enim et indiviſibilis atque immutabilis eſt, ſed juxta differentes efficientias et intellectus multis honorum vocabulis nuncupatur; quia participes ſuos, non juxta unam eandemque virtutem communione ſui donet. Quippe cum ad utilitatem uniuſcujuſque aptus ſit —Didym. lib. 1.

the Holy Spirit and his effects. This alone being ſuppoſed, I ſay it is impoſſible to prove the Father to be a perſon, or the Son to be ſo, both which are acknowledged any other way, than we may and do prove the Holy Ghoſt to be ſo. For he *to whom all perſonal properties, attributes, adjuncts, acts, and operations are aſcribed, and unto whom they do belong, and to whom nothing is or can be truly and properly aſcribed, but what may and doth belong unto a perſon, he is a perſon, and him are we taught to believe ſo to be.* So know we the Father to be a perſon, as alſo the Son. For our knowledge of things is more by their properties and operations, than by their eſſential forms. Eſpecially is this ſo, with reſpect to the nature, being, and exiſtence of God, which are in themſelves abſolutely incomprehenſible. Now, I ſhall not confirm the aſſumption of this argument with reference unto the Holy Ghoſt, from this or that particular teſtimony, nor from the aſſignation of any ſingle perſonal property unto him, but from the conſtant uniform tenor of the ſcripture, in aſcribing all theſe properties unto him. And we may add hereunto, that things are ſo ordered in the wiſdom of God, that there is no perſonal property that may be found in an infinite divine nature, but it is in one place or other aſcribed unto him.

SECT. 9.—There is no exception can be laid againſt the force of this argument, but only that ſome things, on the one hand, are aſcribed unto the Spirit which belong not unto a perſon, nor can be ſpoken of him who is ſo; and, that on the other, that ſundry things that properly belong to perſons are in the ſcripture figuratively aſcribed unto ſuch things as are not ſo. Thus, as to the firſt head of this exception, the Holy Spirit is ſaid to be poured out, to be ſhed abroad, to be an unction, or the like, of all which expreſſions we ſhall treat afterwards. What then ſhall we ſay, that he is not a perſon, but only the power of God? Will this render thoſe expreſſions concerning him proper? How can the

virtue of God, or the power of God, be ſaid to be poured out, to be ſhed abroad, and the like? Wherefore both they and we acknowledge that theſe expreſſions are figurative, as many things are ſo expreſſed of God in the ſcripture, and that frequently; and what is the meaning of them under their figurative colours we ſhall afterwards declare. This therefore doth not in the leaſt impeach our argument, unleſs this aſſertion were true generally; that whatever is ſpoken of figuratively in the ſcripture is no perſon; which would leave no one in heaven or earth. On the other ſide, it is confeſſed, that there are things peculiar unto rational ſubſiſtents or perſons, which are aſcribed ſometimes unto thoſe that are not ſo. Many things of this nature, as to hope, to believe, to bear, are aſcribed unto charity, 1 Cor. xiii. But every one preſently apprehends that this expreſſion is figurative, the abſtract being put for the concrete, by a metalepſis; and charity is ſaid to do that, which a man endued with that grace will do. So the ſcripture is ſaid to ſee, to foreſee, to ſpeak, and to judge, which are perſonal actings; but who doth not ſee and grant that a metonymy, is, and muſt be allowed in ſuch aſſignations; that being aſcribed unto the effect, the ſcripture, which is proper to the cauſe, the Spirit of God ſpeaking in it. So the heavens and the earth are ſaid to hear, and the fields, with the trees of the foreſt, to *ſing and clap their hands*, by a proſopopœia. Now, concerning theſe things there is no danger of miſtake. The light of reaſon, and their own nature therein, do give us a ſufficient underſtanding of them. And ſuch figurative expreſſions as are uſed concerning them, are common in all good authors. Beſides, the ſcripture itſelf, in other places innumerable, doth ſo teach and declare what they are, as that its plain and direct proper aſſertions do ſufficiently expound its own figurative enunciations. For theſe, and ſuch like aſcriptions, are only occaſional, the direct deſcription of the things themſelves is given us in other places. But now, with

reſpect unto the Spirit of God, all things are otherwiſe. The conſtant uniform expreſſions concerning him, are ſuch as declare him to be a perſon endowed with all perſonal properties, no deſcription being any where given of him inconſiſtent with their proper application to him.

SECT. 10.—If a ſober, wiſe, and honeſt man, ſhould come and tell you, that in ſuch a country where he hath been, there is one who is the governor of it that doth well diſcharge his office; that he heareth cauſes, diſcerneth right, diſtributes juſtice, relieves the poor, comforts them that are in diſtreſs; ſuppoſing you give him that credit which honeſty, wiſdom, and ſobriety do deſerve, would you not believe that he intended a righteous, wiſe, diligent, intelligent, perſon, diſcharging the office of a governor? What elſe could any man living imagine? But now, ſuppoſe that another unknown perſon, or ſo far as he is known juſtly ſuſpected of deceit and forgery, ſhould come unto you, and tell you, that all which the other informed you, and acquainted you withal, was indeed true; but that the words which he ſpake have quite another intention. For, it was not a man, or any perſon, that he intended, but it was the ſun or the wind that he meant by all which he ſpake of him. For whereas the ſun by his benign influences, doth make a country fruitful and temperate, ſuited to the relief and comfort of all that dwell therein, and diſpoſeth the minds of the inhabitants unto mutual kindneſs and benignity; he deſcribed theſe things figuratively unto you, under the notion of a righteous governor and his actions, although he never give you the leaſt intimation of any ſuch intention. Muſt you not now believe, that either the firſt perſon whom you know to be a wiſe, ſober and honeſt man, was a notorious trifler, and deſigned your ruin if you were to order any of your occaſions according to his reports; or that your latter informer whom you have juſt reaſon to ſuſpect of falſehood and deceit in other things, hath endeavoured to abuſe both him and you; to ren-

der his veracity ſuſpected, and to ſpoil all your deſigns grounded thereon. One of theſe you muſt certainly conclude upon. And it is no otherwiſe in this caſe. This ſcripture informs us that the Holy Ghoſt rules in and over the church of God, appointing overſeers of it under him; that he diſcerns and judgeth all things; that he comforteth them that are faint, ſtrengthens them that are weak, is grieved with them, and provoked by them who ſin, and that in all theſe, and in other things of the like nature innumerable, he worketh, ordereth and diſpoſeth all according to the counſel of his own will. Hereupon it directeth us ſo to order our converſation towards God, that we do not grieve him nor diſpleaſe him, telling us thereon, what great things he will do for us, on which we lay the ſtreſs of our obedience and ſalvation. Can any man poſſibly that gives credit to the teſtimony thus propoſed in the ſcripture, conceive any otherwiſe of this Spirit, but as of an holy, wiſe, intelligent perſon. Now, whilſt we are under the power of theſe apprehenſions there come unto us ſome men, Socinians or Quakers, whom we have juſt cauſe, on many other accounts, to ſuſpect at leaſt of deceit and falſehood; and they confidently tell us, that what the ſcripture ſpeaks concerning the Holy Spirit is indeed true; but that in and by all the expreſſions which it uſeth concerning him, it intendeth no ſuch perſon as it ſeems to do, but an accident, a quality, an effect, or influence of the power of God, which figuratively doth all the things mentioned; namely, that hath a will figuratively, and underſtanding figuratively, diſcerneth and judgeth figuratively, is ſinned againſt figuratively, and ſo of all that is ſaid of him. Can any man, that is not forſaken of all natural reaſon as well as ſpiritual light, chuſe now but determine that either the ſcripture deſigned to draw him into errors and miſtakes about the principle concernments of his ſoul, and ſo to ruin him eternally; or that theſe perſons who would impoſe ſuch a ſenſe upon it, are indeed corrupt ſeducers, that ſeek to overthrow

his faith and comforts? Such will they at laſt appear to be. I ſhall now proceed to confirm the argument propoſed.

SECT. 11.—1. All things neceſſary to this purpoſe are compriſed in the ſolemn form of our initiation into covenant with God. Matth. xxviii. 19. Our Lord Jeſus Chriſt commands his apoſtles to *diſciple all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghoſt.* This is the foundation we lay of all our obedience and profeſſion which are to be regulated by this initial engagement. Now, no man will or doth deny but that the Father and the Son are diſtinct perſons. Some indeed there are who deny the Son to be God; but none are ſo mad as to deny him to be a perſon, though they would have him only to be a man. All grant him, whether God and man, or only man, to be a diſtinct perſon from the Father. Now what confuſion muſt this needs introduce, to add to them, and to join equally with them as to all the concerns of our faith and obedience, the Holy Ghoſt, if he be not a divine perſon, even as they? If as ſome fancy, he be a perſon indeed, but not one that is divine but a creature, then here is openly the ſame honour aſſigned unto him who is no more, as unto God himſelf. This elſewhere the ſcripture declares to be idolatry to be deteſted, Gal. i. 8. Rom. i. 25. And if he be not a perſon, but a virtue and quality in God, and emanation of power from him, concerning which our adverſaries τερατολογυσι, ſpeak things portentous and unintelligible, what ſenſe can any man apprehend in the words?

SECT. 12.—Beſides; whatever is aſcribed unto the other perſons, either with reſpect unto themſelves, or our duty towards them, is equally aſcribed unto the Holy Ghoſt. For, whatſoever is intended by the name of the Father and the Son, he is equally with them concerned therein. It is not the name Father, and the name Son, but the name of God, that is of them both, that is intended. It is a name common to them all,

and diſtinctly applied unto them all; but they have not in this ſenſe diſtinct or divers names. And by the name of God, either his being or his authority is ſignified; for other intention of it none have been able to invent. Take the name here in either ſenſe, and it is ſufficient as to what we intend. For if it be uſed in the firſt way, then the being of the Spirit muſt be acknowledged to be the ſame with that of the Father. If, in the latter, he hath the ſame divine authority with him. He who hath the nature and authority of God is God, is a divine perſon.

SECT. 13.—Our argument then from hence, is not merely from his being joined with the Father and the Son; for ſo as to ſome ends and purpoſes any creatures may be joined with them. This our adverſaries prove from Acts xx. 32. Epheſ. vi. 10. Phil. iii. 10. 2 Theſſ. i. 9. and might do it from other places innumerable, although the firſt of theſe will not confirm what it is produced to give countenance unto; *Schlicting. de Trinitat. ad. Meiſner.* p. 605. But it is from the manner and end of his being conjoined with the Father and the Son, wherein their name, that is, their divine nature and authority are aſcribed unto him, that we argue.

SECT. 14.—Again, we are ſaid to be baptized, εις το ὀνομα, *into his name.* And no ſenſe can be affixed unto theſe words, but what doth unavoidably include his perſonality. For two things they may and do intend, nor any thing elſe but what may be reduced unto them: Firſt, Our religious owning the Father, Son, and Holy Ghoſt, in all our divine worſhip, faith, and obedience. Now, as we own and avow the one, ſo we do the other; for we are alike baptized into their name, * equally ſubmitting to their authority, and equally taking the

* Baptizate Gentes in Nomine Patris et Filii et Spiritus Sancti. In Nomine dixit, non in Nominibus. Non ergo aliud nomen Patris, aliud nomen Filii, aliud nomen Spiritus Sancti, quam unus Deus.—Ambroſ. de Sp. Sanct. lib. 1. cap. 4.

profeſſion of their name upon us. If then we avow and own the Father as a diſtinct perſon, ſo we do the Holy Ghoſt. Again by being baptized into the name of the Father, and of the Son, and of the Holy Ghoſt, we are ſacredly initiated and conſecrated, or dedicated unto the ſervice and worſhip of the Father, Son, and Holy Ghoſt. This we take upon us in our baptiſm. Herein lies the foundation of all our faith and profeſſion, with that engagement of ourſelves unto God which conſtitutes our Chriſtianity. This the pledge of our entrance into covenant with God, and of our giving up ourſelves unto him in the ſolemn bond of religion. Herein, to conceive that any one who is not God as the Father is, who is not a perſon as he is alſo, and the Son likewiſe, is joined with them for the ends and in the manner mentioned, without the leaſt note of difference as to deity or perſonality, is a ſtrange fondneſs, deſtructive of all religion, and leading the minds of men towards Polytheiſm. And as we engage into all religious obedience unto the Father and Son herein, to believe in them, truſt, fear, honour, and ſerve them, ſo we do the ſame with reſpect unto the Holy Ghoſt; which, how we can do, if he be not as they are, no man can underſtand.

SECT. 15.—We do not then, in this caſe, from hence, merely plead our being baptized into the Holy Ghoſt, as ſome pretend. Nor indeed arewe ſaid ſoto be. Men may figuratively be ſaid to be baptized into a doctrine, when their baptiſm is a pledge and token of their profeſſion of it. So the diſciples whom the apoſtle Paul met withal at Epheſus, Acts xix. 3. are ſaid to be baptized εἰς το Ιωαννε βαπτισμα, into the baptiſm of John; that is, the doctrine of repentance for the forgiveneſs of ſins whereof his baptiſm was a pledge. So alſo the Iſraelites are ſaid to be baptized εἰς Μωυσην into Moſes, 1 Cor. x. 2. becauſe he led and conducted them through the ſea, when they were ſprinkled with the waves of it, as a token of their initiation into the rites and ceremonies which he was to deliver unto them. But we are

ſaid to be baptized into his name, which is the ſame with that of the Father and Son. And certainly this propoſal of God as Father, Son, and Holy Ghoſt, to be the object of all our faith and worſhip, and our engagement hereunto required as the foundation of all our preſent religion and future hopes, being made unto us, and that under one and the ſame name; if the doctrine of a trinity of perſons, ſubſiſting in the ſame undivided eſſence, be not taught and declared in theſe words, we may juſtly deſpair of ever having any divine myſtery manifeſted unto us.

SECT. 15.—2. His appearance in, and under a viſible ſign, argues his perſonal exiſtence. This is related Matth. iii. 16. Luke iii. 22. John i. 32. Luke ſpeaks firſt, in general, that he deſcended, ἐν εἴδει σωματικῳ *in a bodily ſhape*, or appearance. And they all agree that it was a ſhape of a dove under which he appeared. The words in Matthew are, εἶδε το πνευμα τυ Θευ καταβαινον ὡσει περιστεραν ἐρχομενον ἐπ' ἀυτον. *He ſaw the Spirit of God deſcending like a dove, and lighting*, (or rather coming,) *upon him.* He, that is, John the Baptiſt, not Chriſt himſelf. The relative ἀυτος, refers, in this place, to the more remote antecedent: for although he, that is Chriſt himſelf, alſo ſaw the deſcending of the Holy Spirit, yet I ſuppoſe this relates unto that token which was to be given of him unto John, whereby he ſhould know him, John i. 32, 33. The following words are ambiguous. For that expreſſion, like a dove, may refer to the manner of his deſcending, deſcending, (in a bodily ſhape) as a dove deſcends. Or they may reſpect the manner of his appearance; he appeared like a dove deſcending. And this ſenſe is determined in the other evangeliſts, to the bodily ſhape wherein he deſcended. He took the form or ſhape of a dove, to make a viſible repreſentation of himſelf by. For a viſible pledge was to be given of the coming of the Holy Ghoſt on the Meſſiah, according to the promiſe; and thereby did God direct his great forerunner to the knowledge of him.

Now, this was no real dove: that would not have been a thing ſo miraculous as this appearance of the Holy Ghoſt is repreſented to be. And the text will not be bear any ſuch apprehenſion, though it was entertained by ſome of the antients: For it is evident that this ſhape of a dove came out of heaven. He ſaw the *heavens opened, and the dove deſcending*, that is out of heaven, which was opened to make way, as it were, for him. Moreover, the expreſſion of the opening of the heavens is not uſed but with reſpect unto ſome appearance or manifeſtation of God himſelf. And ſo, or (which is the ſame,) the bowing of the heavens, is often uſed; Pſal. cxliv. 5. Iſa. lxiv. 1. *Bow thy heavens, O Lord, and come down.* 2 Sam. xxii. 10. Ezek. i. 1. *The heavens were opened and I ſaw the viſions of God.* So Acts vii. 56. God uſed not this ſign, but in ſome manifeſtation of himſelf. And had not this been an appearance of God, there had been no need of bowing or opening the heavens for it. And it is plainly ſaid that it was not a dove, but the ſhape or repreſentation of a dove. It was εἰδως σωματικον, a bodily ſhape, and that περιστερας, of a dove.

Sect. 16.—As then, at the beginning of the old creation, the Spirit of God, מרחפת *incudabat*, came and fell on the waters, cheriſhing the whole, and communicating a prolific and vivific quality unto it, as a fowl or dove in particular gently moves itſelf upon its eggs, until, with, and by its generative warmth, it hath communicated vital heat unto them; ſo now, at the entrance of the new creation, he comes as a dove upon him who was the immediate author of it, and virtually compriſed it in himſelf, carrying it on by virtue of his preſence with him. And ſo this is applied in the Syriac ritual of baptiſm compoſed by Severinus, in the account given of the baptiſm of Chriſt, דקיר שא ברמות ועל רישה דברא שכנת יעל מיא רחפת ורוחא וינא פרחת נחתת. *And the Spirit of holineſs deſcended, flying in the likeneſs of a dove, and reſted upon him, and moved on the waters.* And in the aſſumption

of this form there may be ſome reſpect unto the dove that brought tidings to Noah of the ceaſing of the flood of waters, and of the ending of the wrath of God, who thereon ſaid that he would *curſe the earth no more*, Gen. viii. 11. For herein alſo was there a ſignificant repreſentation of him who viſited poor loſt mankind in their curſed condition, and proclaimed peace unto them that would return to God, by him, the great peace-maker, Epheſ. ii. 14, 15. And this work he immediately engaged into on the reſting of this dove upon him. Beſides, there is a natural aptneſs in that creature to repreſent the Spirit that reſted on the Lord Jeſus. For the known nature and courſe of a dove is ſuch, as is meet to mind us of purity and harmleſs innocency, Mat. x. 16. Hence is that direction, *Be harmleſs as doves.* So alſo the ſharpneſs of its ſight or eyes, as Cant. i. 16. chap. iv. 1. is fixed on, to repreſent a quick and diſcerning underſtanding, ſuch as was in Chriſt, from the reſting of the Spirit upon him, Iſa. xi. 3.

SECT. 17.—The ſhape thereof that appeared was that of a dove; but the ſubſtance itſelf, I judge, was of a fiery nature, an æthereal ſubſtance ſhaped into the form or reſemblance of a dove. It had the ſhape of a dove, but not the appearance of feathers, colours, or the like. This alſo rendered the appearance more viſible, conſpicuous, heavenly and glorious. And the Holy Ghoſt is often compared to fire, becauſe he was of old typified or repreſented thereby. For, on the firſt ſolemn offering of ſacrifices, there came fire from the Lord for the kindling of them. Hence Theodotion of old rendered וישע יהוה, Gen. iv. 4. the Lord had reſpect to the offering of Abel; by ἐνεπυρισεν ὁθεος, *God fired the offering of Abel;* ſent down fire, that kindled his ſacrifice, as a token of his acceptance. However, it is certain, that at the firſt erection of the altar in the wilderneſs, upon the firſt ſacrifices, fire came out from before the Lord, and conſumed on the altar the burnt-offering and the fat; which, when all the people ſaw, they ſhouted

and fell on their faces, Levit. ix. 24. And the fire kindled hereby was to be perpetuated on the altar, ſo that none was ever to be uſed in ſacrifice but what was traduced from it. For a neglect of this intimation of the mind of God, were Nadab and Abihu conſumed, chap. x. 1. So was it alſo upon the dedication of the altar in the temple of Solomon. *Fire came down from heaven and conſumed the burnt-offering*, 2 Chron. vii. 1. and a fire thence kindled, was always kept burning on the altar. And in like manner God bare teſtimony to the miniſtry of Elijah, 1 Kings xviii. 38, 39. God by all theſe ſignified, that no ſacrifices were accepted with him where faith was not kindled in the heart of the offerer by the Holy Ghoſt, repreſented by the fire that kindled the ſacrifices on the altar. And, in anſwer hereunto, is our Lord Jeſus Chriſt ſaid to offer himſelf through the eternal ſpirit, Heb. ix. 14. It was therefore moſt probably a fiery appearance that was made. And in the next bodily ſhape which he aſſumed, it is expreſly ſaid that it was fiery, Acts ii. 3. *There appeared unto them cloven tongues like as of fire;* which was the viſible token of the coming of the Holy Ghoſt upon them. And he chuſe then that figure of tongues, to denote the aſſiſtance, which by the miraculous gift of ſpeaking with divers tongues, together with that wiſdom and utterance, which he furniſhed them withal for the publication of the goſpel. And thus alſo the Lord Chriſt is ſaid to *baptize with the Holy Ghoſt and with fire*, Matth. iii. 11. Not, two things are intended; but the latter words, and with fire are added ἐξεγετικως, and the expreſſion is ἐν διὰ δυσιν; with the Holy Ghoſt, who is a ſpiritual, divine, eternal fire. So God abſolutely is ſaid to be a conſuming fire, Heb. xii. 29. Deut. iv. 24. And, as in theſe words, *He ſhall baptize with the Holy Ghoſt and with fire*, there is a proſpect unto what came to paſs afterwards, when the apoſtles received the Holy Ghoſt, with a viſible pledge of fiery tongues, ſo there ſeems to be a retroſpect by way of alluſion unto what is recorded,

Iſa. vi. 6, 7. For a living or fiery coal from the altar, where the fire repreſented the Holy Ghoſt, or his work and grace, having touched the lips of his prophet, his ſin was taken away, both as to the guilt and filth of it. And this is the work of the Holy Ghoſt; who not only ſanctifieth us, but by ingenerating faith in us, and the application of the promiſe unto us, is the cauſe and means of our juſtification alſo, 1 Cor. vi. 11. Tit. iii. 4, 5, 6, 7. whereby our ſins on both accounts are taken away. So alſo his efficacy in other places is compared unto fire and burning; Iſa. iv. 4, 5. *When the Lord ſhall have waſhed away the filth of the daughters of Sion, and ſhall have purged the blood of Jeruſalem from the midſt thereof, by the Spirit of judgment, and the Spirit of burning.* He is compared both to fire and water, with reſpect unto the ſame cleanſing virtue in both. So alſo, Mal. iii. 2. Hence, as this is expreſſed, by the Holy Ghoſt and fire in two evangeliſts, Matth. iii. 11. Luke iii. 16. So in the other two there is mentioned only of the Holy Ghoſt, Mark viii. John i. 33. the ſame thing being intended. I have added theſe things, a little to clear the manner of this divine appearance, which alſo belongs unto the œconomy of the Spirit.

SECT. 18.—Now, I ſay that this appearance of the Holy Ghoſt in a bodily ſhape, wherein he was repreſented by that which is a ſubſtance, and hath a ſubſiſtence of his own, doth manifeſt that he himſelf is a ſubſtance, and hath a ſubſiſtence of his own. For if he be no ſuch thing, but a mere influential effect of the power of God, we are not taught right apprehenſions of him, but mere miſtakes by this appearance. For of ſuch an accident there can be no ſubſtantial figure or reſemblance made, but what is monſtrous. It is excepted by our adverſaries, (*Crel. de Natur. Spirit. Sanct.*) that a dove is no perſon, becauſe not endued with an underſtanding, which is eſſentially required unto the conſtitution of a perſon. And therefore they ſay no argument can thence be taken for the perſonality of the Holy Ghoſt. But it is enough

that he was repreſented by a ſubſiſting ſubſtance; which, if they will grant him to be, we ſhall quickly evince that he is endued with a divine underſtanding, and ſo is completely a perſon. And whereas they farther object, that if the Holy Ghoſt, in the appearance intended to manifeſt himſelf to be a *divine perſon, he would have appeared as a man, who is a perſon; for ſo God, or an angel in his name, appeared under the Old Teſtament;* it is of no more importance than the preceeding exception. The Holy Ghoſt did manifeſt himſelf, as it ſeemed good unto him; and ſome reaſons for the inſtructive uſe of the ſhape of a fiery dove, we have before declared. Neither did God of old appear only in an human ſhape. He did ſo ſometimes in a burning fiery buſh, Exodus iii. 2, 4. Sometimes in a pillar of fire, or a cloud, Exodus xiv. 24. Moreover, the appearances of God, as I have elſewhere demonſtrated, under the Old Teſtament, were all of them of the ſecond perſon; and he aſſumed an human ſhape as a preludium unto, and a ſignification of his future perſonal aſſumption of our nature. No ſuch thing being intended by the Holy Ghoſt, he might repreſent himſelf under what ſhape he pleaſed. Yea the repreſentation of himſelf under an human ſhape had been dangerous and unſafe for us. For it would have taken off the uſe of thoſe inſtructive appearances under the Old Teſtament, teaching the incarnation of the Son of God; and alſo that ſole reaſon of ſuch appearances being removed, namely that they had all reſpect unto the incarnation of the ſecond perſon, as they would have been by the like appearance of the third, there would have been danger of giving a falſe idea of the Deity unto the minds of men. For ſome might from thence have conceived that God had a bodily ſhape like unto us, when none could ever be ſo fond as to imagine him to be like a dove. And theſe, with the like teſtimonies in general, are given unto the divine perſonality of the Holy Spirit. I ſhall next conſider thoſe perſonal properties which are particularly and diſtinctly aſcribed unto him.

SECT. 19.—Firſt; Underſtanding or wiſdom, which is the firſt inſeparable property of an intelligent ſubſiſtence, is ſo aſcribed unto him in the acts and effects of it; 1 Cor. ii. 10. *The Spirit ſearcheth all things, even the deep things of God.* What ſpirit it is that is intended is declared expreſsly, verſe 12. *For we have not received* το πνευμα τυ κοσμυ *the ſpirit of the world* are not actuated by the evil ſpirit, αλλα το πνευμα το εκ τυ Θευ, *but that Spirit which is of God*, a ſignal deſcription of the Holy Ghoſt. So he is called his Spirit, verſe 10. God hath revealed theſe things unto us by his Spirit. Now to ſearch is an act of underſtanding. And the Spirit is ſaid to ſearch, becauſe he knoweth, verſe 11. *No man knoweth the things of a man ſave the ſpirit of a man;* which is intimate unto all its own thoughts and counſels. *So the things of God knoweth no man but the Spirit of God;* and by him are they revealed unto us, for by him we know the things *that are freely given us of God*, verſe 12. Theſe things cannot be ſpoken of any but a perſon endued with underſtanding. And he thus ſearcheth τα βαθη τυ Θευ the deep things of God; that is the myſteries of his will, counſel, and grace; and is therefore a divine perſon that hath an infinite underſtanding. As it is ſaid of God, אין חקר לתבונתו, Iſa. xl. 28. There is no end, meaſure, or inveſtigation of his underſtanding, Pſal. cxlvii. 5. There is no number of his underſtanding; it is endleſs, boundleſs, infinite. It is excepted that the *ſpirit is not here taken for the Spirit himſelf, nor doth the apoſtle expreſs what the Spirit himſelf doth, but what by the aſſiſtance of the Holy Ghoſt men are enabled to do.* By that believers are helped to ſearch into the deep counſels of God. But as this exception is directly againſt the words of the text, ſo the context will by no means admit of it. For the apoſtle giveth an account how the wiſdom, counſels, and deep things of God, which the world could not underſtand, were now preached and declared unto the church. God, ſaith he, hath revealed them unto us by the Spirit. But how cometh the Spirit himſelf, the author of theſe revela-

tions, to be acquainted with theſe things? This he hath from his own nature, whereby he knoweth or ſearcheth all things, even the deep things of God. It is therefore the revelation made by the Spirit unto the apoſtles and penmen of the ſcripture of the New Teſtament, who were actuated by the Holy Ghoſt in like manner as were the holy men of old, 1 Pet. i. 21. which the apoſtle intendeth, and not the illumination and teaching of believers in the knowledge of the myſteries by them revealed, whereof the apoſtle treateth in theſe words. But who is this Spirit? The ſame apoſtle tells us, that the *judgments of God are unſearchable, and his ways paſt finding out*, Rom. xi. 33. And aſketh *who hath known the mind of the Lord, or who hath been his counſellor?* verſe 34. And yet this ſpirit is ſaid *to ſearch all things, even the deep things of God;* ſuch as to all creatures are abſolutely unſearchable and paſt finding out. This then is the Spirit of God himſelf, who is God alſo. For ſo it is in the prophet from whence theſe words are taken. Who hath *directed the Spirit of the Lord, or being his counſellor hath taught him?* Iſa. xl. 13.

It will not relieve the adverſaries of the Holy Ghoſt, though it be pleaded by them, that he is compared with and oppoſed unto the ſpirit of a man, ver. 11. which they ſay is no perſon. For no compariſons hold in all circumſtances. The ſpirit of a man is his rational ſoul endued with underſtanding and knowledge. This is an individual intelligent ſubſtance, capable of a ſubſiſtence in a ſeparate condition. Grant the Spirit of God to be ſo far a perſon, and all their pretences fall to the ground. And whereas it is affirmed by one among ourſelves, though otherwiſe aſſerting the Deity of the Holy Ghoſt, (Good. p. 175.) that this *expreſſion of ſearching the things of God, cannot be applied directly to the Spirit, but muſt intend his enabling us to ſearch into them, becauſe to ſearch includes imperfection, and the uſe of means to come to the knowledge of any thing;* it is not of weight in this

matter. For ſuch acts are aſcribed unto God with reſpect unto their effects. And ſearching being with us the means of attaining the perfect knowledge of any thing, the perfection of the knowledge of God is expreſſed thereby. So David prays that God would *ſearch him and know his heart*, Pſal. cxxxix. 23. And he is often ſaid to ſearch the hearts of men, whereby his infinite wiſdom is intimated, whereunto all things are open and naked. So is the Spirit ſaid to ſearch the deep things of God, becauſe of his infinite underſtanding, and the perfection of his knowledge, before which they lie open. And as things are here ſpoken of the Spirit in reference unto God the Father; ſo are they ſpoken of him, in reference unto the Spirit. Rom. viii. 27. *He that ſearcheth the hearts, knoweth the mind of the Spirit.* Add hereunto that this Spirit is the author of wiſdom and underſtanding in and unto others; and therefore he muſt have them in himſelf, and that not virtually or cauſally only, but formally alſo. 1 Cor. xii. 8. *Wiſdom and knowledge* are reckoned among the gifts beſtowed by him. For thoſe of faith and tongues, it is enough that they are in him virtually. But for wiſdom and underſtanding, they cannot be given by any but he that is wiſe and underſtandeth what he doth. And hence is he called expreſsly a *Spirit of wiſdom and underſtanding, of counſel and knowledge*, Iſa. xi. 3. I might confirm this by other teſtimonies, where other effects of underſtanding are aſcribed unto him; as 1 Tim. iv. 1. 1 Pet. i. 11. 2 Pet. i. 21. but what hath been ſpoken is ſufficient unto our purpoſe.

SECT. 20.—Secondly; A will is aſcribed unto him. This is the moſt eminently diſtinguiſhing character and property of a perſon. Whatever is endued with an intelligent will is a perſon. And it cannot by any fiction, with any tolerable congruity, be aſcribed unto any thing elſe, unleſs the reaſon of the metaphor be plain and obvious. So when our Saviour ſays of the wind that it bloweth ὅπου θέλει, as it willeth or liſteth, John iii. 8. the

abuſe of the word is evident. All intended is, that the wind as unto us is ἀνευπεύθυνος, and not at all at our diſpoſal; acts not by our guidance or direction. And no man is ſo fooliſh as not to apprehend the meaning of it, or once to enquire whether our Saviour doth properly aſcribe a will to the wind or no. So James, chap. iii. ver. 4. The words rendered by us, *turned about with a very ſmall helm, whitherſoever the governor liſteth*, are in the original, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται, in which the act of willing is aſcribed to the ὁρμή, the impetus or inclination of the governor; which yet hath not a will. But the ὁρμὴ in that place is not the πρώτη κίνησις of the philoſophers; the *motus primo-primus* or the firſt agitation or inclination of the mind; but it is the will itſelf, under an earneſt inclination, ſuch as is uſual with them who govern ſhips by the helms in ſtorms. Hereunto the act of willing is properly aſcribed, and he in whom it is proved to be a perſon. Thus a will acting with underſtanding and choice, as the principle and cauſe of his outward actions is aſcribed unto the Holy Ghoſt, 1 Cor. xii. 11. *All theſe things worketh that one and ſelf-ſame Spirit, dividing unto every man as he will.* He had before aſſerted, that he was the author and donor of all the ſpiritual gifts which he had been diſcourſing about, ver. 4, 5, 6. Theſe gifts he declares to be various, as he manifeſts in nine inſtances, and all variouſly diſpoſed of by him, ver. 8, 9, 10. If now it be enquired what is the rule of this his diſtributation of them, he tells us that it is his own will, his choice and pleaſure. What can be ſpoken more fully and plainly to deſcribe an intelligent perſon, acting voluntarily with freedom, and by choice, I know not.

SECT. 21.—We may conſider what is excepted hereunto. They ſay (Schlicting. p. 610.) that the Holy Ghoſt is here introduced as a perſon by a proſopopeia; that the diſtribution of the gifts mentioned is aſcribed unto him by a metaphor; and by the ſame or another metaphor, he is ſaid to have a will, or to act as he will. But is it not evident, that if this courſe of interpreting,

or rather of perverting ſcripture, may be allowed, nothing of any certainty will be left unto us therein. It is but ſaying this or that is a metaphor, and if one will not ſerve the turn, to bring in two or three, one on the neck of another and the work is done, the ſenſe intended is quite changed and loſt. Allow this liberty or bold licentiouſneſs, and you may overthrow the being of God himſelf, and the mediation of Chriſt, as to any teſtimony given unto them in the ſcripture. But the words are plain, he divided to every one as he will. And for the confirmation of his deity, though that be out of queſtion on the ſuppoſition of his perſonality, I ſhall only add from this place, that he who hath the ſovereign diſpoſal of all ſpiritual gifts, having only his own will which is infinitely wiſe and holy, for his rule, he is over all God bleſſed for ever.

SECT. 22.—Thirdly; Another property of a living perſon is power. A power whereby any one is able to act according to the guidance of his underſtanding, and the determinations of his will, declares him to be a perſon. It is not the mere aſcription of power abſolutely, or ability unto any thing that I intend. For they may ſignify no more but the efficacy wherewith ſuch things are attended in their proper places, as inſtruments of the effects whereunto they are applied. In this ſenſe, power is aſcribed to the word of God, when it is ſaid, to be able to ſave our ſouls, James i. 21. And Acts xx. 32. *The word of God's grace is* ſaid to be *able to build us up, and to give us an inheritance among them that are ſanctified;* if that place intend the word written or preached, whereinto I have made enquiry elſewhere. For theſe things are clearly interpreted in other places. The word is ſaid to be able, yea to be the power of God unto ſalvation, Rom. i. 16. becauſe God is pleaſed to uſe it, and make it effectual by his grace unto that end. But where power, divine power, is abſolutely aſcribed unto any one, and that declared to be put forth and exerciſed by the underſtanding, and according to the will of

him to whom it is ſo aſcribed, it doth undeniably prove him to be a divine perſon. For when we ſay the Holy Ghoſt is ſo, we intend no more, but that he is one, who, by his own divine underſtanding, puts forth his own divine power. So is it in this caſe, Job xxxii. 4. The *Spirit of God hath made me, and the breath of the Almighty hath given me life.* Creation is an act of divine power; the higheſt we are capable to receive any notion of. And it is alſo an effect of the wiſdom and will of him that createth, as being a voluntary act, and deſigned unto a certain end. All theſe therefore are here aſcribed to the Spirit of God. It is excepted (Schlicting. p. 613, 615.) that by the Spirit of God here mentioned, no more is intended but our own vital ſpirits, whereby we are quickened, called the Spirit of God, becauſe he gave it. But this is too much confidence; the words are רוח אל עשתני ונשמת שדי תחינני. There were two diſtinct divine operations in and about the creation of man. The firſt was the forming of his body out of the duſt of the earth; this is expreſſed by עשה and יצר; he made he formed: and ſecondly, the infuſion of a living or quickening ſoul into him, called חיים נשמת or the breath of life. Both theſe are here diſtinctly mentioned; the firſt aſcribed to the Spirit of God, the other to his breath; that is the ſame Spirit conſidered in a peculiar way of operation in the infuſion of the rational ſoul. Such is the ſenſe of thoſe figurative and ænigmatical words; *God breathed into man the breath of life;* that is by his Spirit, he effected a principle of life in him, as we ſhall ſee afterwards.

Sect. 23.—Iſa. xi. 2. As he is called a Spirit of wiſdom and underſtanding, ſo is he alſo of might or power; and although it may be granted, that the things there mentioned are rather effects of his operations than adjuncts of his nature; yet, he who effecteth wiſdom and power in others, muſt firſt have them himſelf. To this purpoſe alſo is that demand, Mich. ii. 7. *Is the Spirit of the Lord ſtraitened* or ſhortened? that is, in his

power, that he cannot work and operate in the prophets and his church as in former days; and the ſame prophet, chap. iii. verſe 8. affirms, *That he is full of power, and of judgment, and of might, by the Spirit of the Lord.* Theſe things were wrought in him by his power, as the apoſtle ſpeaks to the ſame purpoſe, Epheſ. iii. 16. Thoſe by whom this truth is oppoſed, do lay out all their ſtrength and ſkill in exceptions, I may ſay cavils, againſt ſome of theſe particular teſtimonies, and ſome expreſſions in them. But as to the whole argument, taken from the conſideration of the deſign and ſcope of the ſcripture in them all, they have nothing to except.

SECT. 24.—To complete this argument, I ſhall add the conſideration of thoſe works and operations of all ſorts which are aſcribed to the Spirit of God, which we ſhall find to be ſuch as are not capable of an aſſignation unto him with the leaſt congruity of ſpeech, or deſign of ſpeaking intelligibly, unleſs he be a diſtinct ſingular ſubſiſtent, or perſon endued with divine power and underſtanding. And here, what we deſired formerly, might be obſerved muſt be again repeated. It is not from a ſingle inſtance of every one of the works which we ſhall mention that we draw and confirm our argument. For ſome of them, ſingly conſidered, may perhaps, ſometimes be metaphorically aſcribed unto other cauſes, which doth not prove that therefore they are perſons alſo, which contains the force of all the exceptions of our adverſaries againſt theſe teſtimonies. But as ſome of them at leaſt never are, nor can be aſſigned unto any but a divine perſon; ſo we take our argument from their joint conſideration, or the uniform conſtant aſſignation of them all unto him in the ſcriptures, which renders it irrefragable. For the things themſelves I ſhall not inſiſt upon them, becauſe their particular nature muſt be afterwards unfolded.

SECT. 25.—Firſt; He is ſaid to teach us, Luke xii. 12. *The Holy Ghoſt ſhall teach you what you ought to ſay*, John xiv. 26. *The Comforter, which is the Holy*

Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to remembrance, 1 John ii. 27. He is the unction which teacheth us all things; how and whence he is ſo called ſhall be afterwards declared. He is the great teacher of the church, unto whom the accompliſhment of that great promiſe is committed; *and they ſhall be all taught of God,* John vi. 45. It is ſad with the church of God, when her teachers are removed into a corner, and her eyes ſee them not. But better loſe all other teachers, and that utterly, then to loſe this great Teacher only. For although he is pleaſed to make uſe of them, he can teach effectually and ſavingly without them, where they are removed and taken away; but they cannot teach without him unto the leaſt ſpiritual advantage. And thoſe who pretend to be teachers of others, and yet deſpiſe his teaching aſſiſtance, will one day find that they undertook a work which was none of theirs. But as unto our uſe of this aſſertion it is excepted, that the apoſtle affirms, that nature alſo teacheth us; 1 Cor. xi. 14. *Doth not even nature itſelf teach you?* Now nature is not a perſon. This is the way and manner of them with whom we have to do. If any word in a teſtimony produced by us have been any where uſed metaphorically, though it be never ſo evident that it is ſo uſed in that place, inſtantly it muſt have the ſame figurative application in the teſtimony excepted againſt, although they can give no reaſon why it ſhould ſo ſignify. And if this courſe of excepting be allowed, there will be nothing left intelligible in the ſcripture, nor in any other author, nor in common converſation in the world. For there is ſcarce any word or name of thing but one where or other is or hath been abuſed or uſed metaphorically. In particular, nature in this place of the apoſtle is ſaid to teach us objectively, as the heavens and earth teach us in what we learn from them. For it is ſaid to teach us what we may learn from the cuſtoms and actings of them, who live, proceed, and act according to the prin-

ciples, dictates, and inclinations of it. Every one ſees that here is no intimation of an active teaching by inſtruction, or a real communication of knowledge; but it is ſaid figuratively to do what we do with reſpect unto it. And not only in ſeveral places, but in the ſame ſentence, a word may be uſed properly with reſpect unto one thing, and abuſively with reſpect unto another. As in that ſaying of the poet:

Diſce puer virtutem ex me, verumque laborem;
Fortunam ex aliis.

For virtue and induſtry are to be learned properly; but fortune, as they called it, or proſperous events, are not ſo. Theſe things, therefore, are very different, and their difference is obvious unto all. But we inſiſt not merely on this or that particular inſtance. Let any man, not abſolutely prepoſſeſſed with prejudice, read over that diſcourſe of our Saviour unto his diſciples, wherein he purpoſely inſtructs them in the nature and work of the Spirit of God, on whom, as it were, he then devolved the care of them and the goſpel according unto the promiſe, John xiv. xv, xvi, chap. and he will need no farther inſtruction or confirmation in this matter. He is there frequently called the Comforter, the name of a perſon, and that veſted with an office, with reſpect unto the work that he would do; and another comforter in anſwer and conformity unto the Lord Chriſt, who was one comforter, and a perſon as all grant, chap. xiv. 16. If he be not ſo, the intention of this expreſſion with theſe circumſtances, muſt be to deceive us, and not inſtruct us. He tells them, moreover, that he is one whom the world neither ſees nor knows, but who abideth with, and dwelleth in believers, verſe 17. One whom the Father would ſend, and who would come accordingly; and that to teach them, to lead and guide them, and to bring things to their remembrance, verſe 26. A Comforter that ſhould come and teſtify or

bear witneſs unto him, chap. xv. 26. One that ſhould be *ſent of him to reprove the world of ſin, righteouſneſs, and judgment*, chap. xvi. 7, 8. and abide with his diſciples, to ſupply his own bodily abſence. So is he ſaid to ſpeak, guide, teach, hear, to receive of Chriſt and to ſhew it unto others, ver. 13, 14. with ſundry other things of the ſame nature and importance. And theſe things are not ſpoken of him occaſionally or in *tranſitu*, but in a direct continued diſcourſe, deſigned on purpoſe by our Lord Jeſus Chriſt, to acquaint his diſciples who he was, and what he would do for them. And if there were nothing ſpoken of him in the whole ſcripture but what is here declared by our Saviour, all unprejudiced men muſt and would acknowledge him to be a divine perſon. And it is a confidence ſwelling above all bounds of modeſty, to ſuppoſe that becauſe one or other of theſe things are or may be metaphorically or metaleptically aſcribed unto this or that thing which are not perſons, when the figurativeneſs of ſuch an aſcription is plain and open; that therefore they are all of them in like manner ſo aſcribed unto the Holy Ghoſt in that diſcourſe of our Saviour unto his diſciples, wherein he deſigned the inſtruction of them as above declared. Of the ſame nature is that which we diſcourſed before concerning his ſearching of all things, from 1 Cor. ii. 11. which, as it proves him to be an underſtanding agent, ſo it undeniably denotes a perſonal action. Such alſo are the things mentioned; Rom. viii. 15, 16, 26. He helpeth our infirmities, he maketh interceſſion for us, he himſelf beareth witneſs with our ſpirits; the particular meaning of all which expreſſions ſhall be afterwards enquired into. Here the only refuge of our adverſaries is to cry up a proſopopœia, (Schlicting. p. 627.) But how do they prove it? Only by ſaying that theſe things *belong properly to a perſon which the Spirit is not*: now this is nothing but to ſet up up their own falſe hypotheſis againſt our arguments, and not being able to contend with the premiſes, to deny the concluſion.

SECT. 26.—There are two other places of this nature both to the ſame purpoſe, ſufficient of themſelves to confirm our faith in the truth pleaded for. And theſe are, Acts xiii. 2, 4. *As they miniſtred unto the Lord and faſted, the Holy Ghoſt ſaid, ſeparate me Barnabas and Saul for the work whereunto I have called them. So they being ſent forth by the Holy Ghoſt, departed.* The other is, Acts xx. 28. *Take heed therefore unto yourſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers.* Theſe places hold a good correſpondence; and what is reported in an extraordinary caſe, as matter of fact, in the firſt, is doctrinally applied unto ordinary caſes in the latter. And two things are remarkable in the firſt place: (1.) The Holy Ghoſt's deſignation of himſelf as the perſon unto whom and whoſe work Barnabas and Saul were to be ſeparated and dedicated. Saith he ἀφορισατε μοι, *ſeparate me*, as in our tranſlation, making the Spirit only the author of the command, but *ſeparate unto me;* which propoſeth him alſo as the object of the duty required, and the perſon whoſe work was to be attended. Who or what then is intended by that pronoun *me?* Some perſon is directed unto and ſignified thereby. Nor can any inſtance be given where it is ſo much as figuratively uſed, unleſs it be in a profeſſed parable. That remains therefore to be enquired into, who is intended in that word *me?* And the words are the words of the Holy Ghoſt; *The Holy Ghoſt ſaid, ſeparate unto me;* he therefore alone is intended. All the anſwer which the wit and diligence of our adverſaries can invent is, *That theſe words are aſcribed unto the Holy Ghoſt, becauſe the prophets that were in the church of Antioch ſpake therein by his inſtinct and inſpiration.* But, in this evaſion, there is no regard unto the force of our argument; for we do not argue merely from his being ſaid to ſpeak, but from what is ſpoken by him, *ſeparate unto me*, and do enquire whether the prophets be intended by that word or no? If ſo, which of them? for they were many by whom

the Holy Ghoſt ſpake the ſame thing; and ſome one muſt be intended in common by them all. And to ſay that this was any of the prophets, is fooliſh, indeed blaſphemous. (2.) The cloſe of the third verſe confirms this application of the word, *to the work whereunto I have called them.* This confeſſedly is the Holy Ghoſt. Now, to call men to the miniſtry is a free act of authority, choice, and wiſdom, which are properties of a perſon, and none other. Nor is either the Father or the Son, in the ſcripture introduced more directly clothed with perſonal properties than the Holy Ghoſt is in theſe places. And the whole is confirmed, verſe 4. *And they being ſent forth by the Holy Ghoſt, departed.* He called them, by furniſhing them with ability and authority for their work; he commanded them to be ſet apart by the church, that they might be bleſſed and owned in their work; and he ſent them forth by an impreſſion of his authority on their minds given them by thoſe former acts of his. And if a divine perſon be not hereby deſcribed, I know not how he may ſo be.

SECT. 27. The other text ſpeaks unto the ſame purpoſe, chap. xx. 28. It is expreſsly ſaid that the Holy Ghoſt made the elders of the church the overſeers of it. The ſame act of wiſdom and authority is here again aſſigned unto him; and here is no room left for the evaſion before inſiſted on. For theſe words were not ſpoken in a way of prophecy, nor in the name of the Holy Ghoſt, but concerning him. And they are explicatory of the other. For he muſt be meant in thoſe expreſſions, *ſeparate unto me thoſe whom I have culled*, by whom they are made miniſters. Now this was the Holy Ghoſt; for he makes the overſeers of the church. And we may do well to take notice, that if he did ſo then, he doth ſo now; for they were not perſons extraordinarily inſpired or called that the apoſtle intends, but the ordinary officers of the church. And if perſons are not called and conſtituted officers as at the firſt in ordinary caſes, the church is not the ſame as it was. And it is the concern-

ment of thoſe who take this work and office upon them, to conſider what there is in their whole undertaking that they can aſcribe unto the Holy Ghoſt. Perſons furniſhed with no ſpiritual gifts or abilities, entering into the miniſtry in the purſuit of ſecular advantages, will not eaſily ſatisfy themſelves in this enquiry, when they ſhall be willing, or be forced at the laſt to make it.

SECT. 28.—There remains yet one ſort of teſtimonies to the ſame purpoſe which muſt briefly be paſſed through. And they are thoſe where he is ſpoken of as the object of ſuch actings and actions of men as none but a perſon can be. For let them be applied unto any other object, and their inconſiſtency will quickly appear. Thus he is ſaid to be tempted of them that ſin. *You agree together to tempt the Spirit of the Lord*, Acts v. 9. In what ſenſe ſoever this word is uſed, whether in that which is indifferent to try, as God is ſaid to tempt Abraham, or in that which is evil, to provoke or induce to ſin, it never is, it never can be uſed but with reſpect unto a perſon. How can a quality, an accident, an emanation of power from God be tempted? None can poſſibly be ſo, but he that hath an underſtanding to conſider what is propoſed unto him, and a will to determine upon the propoſals made. So Satan tempted our firſt parents; ſo men are tempted by their own luſts; ſo are we ſaid to tempt God, when we provoke him by our unbelief, or when we unwarrantably make experiments of his power. So did they tempt the Holy Ghoſt, who ſinfully ventured on his omniſcience as if he would not, or could not, diſcover their ſin; or on his holineſs, that he would patronize their deceit. In like manner Ananias is ſaid to *lie to the Holy Ghoſt*, verſe 3. And none is capable of lying unto any other but ſuch a one as is capable of hearing and receiving a teſtimony. For a lie is a falſe teſtimony given unto that which is ſpoken or uttered in it. This he that is lied unto, muſt be capable of judging and determining upon, which without perſonal properties of will and underſtanding, none can be.

And the Holy Ghoſt is here ſo declared to be a perſon, as that he is declared to be one that is alſo divine. For ſo the apoſtle Peter declares in the expoſition of the words, verſe 4. *Thou haſt not lied unto men, but unto God.* Theſe things are ſo plain and poſitive, that the faith of believers will not be concerned in the ſophiſtical evaſions of our adverſaries. In like manner he is ſaid to be reſiſted, Acts vii. 51. which is the moral reaction or oppoſition of one perſon unto another. So alſo is he ſaid to be grieved, or we are commanded not to grieve him, Epheſ. iv. 30. as they of old were ſaid to have *rebelled and vexed the Holy Spirit of God*, Iſa. lxiii. 10. A figurative expreſſion is allowed in theſe words. Properly the Spirit of God cannot be grieved or vexed; for theſe things include ſuch imperfections as are incompetent unto the divine nature. But as God is ſaid to repent and to be grieved at his heart, Gen. vi. 6. when he would do things correſpondent unto thoſe which men will do, or judge fit to be done on ſuch provocations; and when he would declare what effects they would produce in a nature capable of ſuch perturbations; ſo, on the ſame reaſon, is the Spirit of God ſaid to be grieved and vexed. But this can no way be ſpoken of him, if he be not one whoſe reſpect unto ſin may, from the analogy unto human perſons, be repreſented by this figurative expreſſion. To talk of grieving a virtue, or an actual emanation of power, is to ſpeak that which no man can underſtand the meaning or intention of. Surely he that is thus tempted, reſiſted, and grieved by ſin, and ſinners, is one that can underſtand, judge and determine concerning them. And theſe things being elſewhere abſolutely ſpoken concerning God, it declares that he is ſo, with reſpect unto whom they are mentioned in particular.

SECT. 29.—The whole of the truth contended for, is yet more evident in that diſcourſe of our Saviour, Matth. xii. 24. The Phariſees ſaid, *He doth not caſt out devils but by Beelzebub, the prince of devils*, verſe 28.

If I caſt out devils by the Spirit of God, then the kingdom of God is come unto you, verſe 31, 32. *Wherefore I ſay unto you, all manner of ſin and blaſphemy ſhall be forgiven unto men, but the blaſphemy againſt the Holy Ghoſt ſhall not be forgiven unto men; and whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him; but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him.* To the ſame purpoſe, ſee Luke xii. 8, 9, 10. The Spirit is here expreſsly diſtinguiſhed from the Son, as one perſon from another. They are both ſpoken of with reſpect unto the ſame things in the ſame manner; and the things mentioned are ſpoken concerning them univerſally in the ſame ſenſe. Now, if the Holy Ghoſt were only the virtue and power of God then preſent with Jeſus Chriſt in all that he did, Chriſt and that power could not be diſtinctly ſpoken againſt; for they were but one and the ſame. The Phariſees blaſphemed, ſaying, *That he caſt out devils by Beelzebub the prince of devils.* A perſon they intended, and ſo expreſſed him by his name, nature, and office. To which our Saviour replies, that he caſt them out by the Spirit of God; a divine perſon oppoſed to him, who is diabolical. Hereunto he immediately ſubjoins his inſtruction and caution, that they ſhould take heed how they blaſphemed that Holy Spirit, by aſſigning his effects and works to the prince of devils. And blaſphemy againſt him directly manifeſts both what, and who he is; eſpecially ſuch a peculiar blaſphemy as carrieth an aggravation of guilt along with it, above all that human nature, in any other inſtance, is capable of. It is ſuppoſed that blaſphemy may be againſt the perſon of the Father. So was it in him who blaſphemed the name of Jehovah, and curſed by it, Lev. xxiv. 11. The Son, as to his diſtinct perſon, may be blaſphemed; ſo it is ſaid here expreſsly; and thereon it is added that the Holy Ghoſt alſo may be diſtinctly blaſphemed, or be the immediate object of that ſin which is declared to be inexpiable. To ſuppoſe now that this Holy Ghoſt is not a

divine perſon, is for men to dream whilſt they ſeem to be awake.

SECT. 30.—I ſuppoſe by all theſe teſtimonies we have fully confirmed what was deſigned to be proved by them; namely, that the Holy Spirit is not a quality, as ſome ſpeak, reſiding in the divine nature; not a mere emanation of virtue and power from God; not the acting of the power of God in and unto our ſanctification, but an holy intelligent or ſubſiſtent perſon. And in our paſſage, many inſtances have been given, whence it is undeniably evident that he is a divine ſelf-ſufficient, ſelf-ſubſiſting perſon, together with the Father and the Son equally participant of the divine nature. Nor is this diſtinctly much diſputed by them with whom we have to do: for they confeſs that ſuch things are aſcribed unto him, as none but God can effect. Wherefore, denying him ſo to be, they lay up all their hopes of ſucceſs in denying him to be a perſon; but yet becauſe the ſubject we are upon doth require it, and it may be uſeful to the faith of ſome; I will call over a few teſtimonies given expreſsly unto his deity alſo.

SECT. 31.—Firſt; he is expreſsly called God; and having the name of God properly and directly given unto him, with reſpect unto ſpiritual things, or things peculiar unto God, he muſt have the nature of God alſo, Acts v. 3. *Ananias is ſaid to lie to the Holy Ghoſt.* This is repeated and interpreted, verſe 4. *Thou haſt not lied unto men but unto God.* The declaration of the perſon intended by the Holy Ghoſt, is added for the aggravation of the ſin, for he is God. The ſame perſon, the ſame object of the ſin of Ananias is expreſſed in both places; and therefore the Holy Ghoſt is God. The word for lying is the ſame in both places; ψευδομαι only it is uſed in a various conſtruction, verſe 3. It hath the accuſative caſe joined unto it; ψευσασθαι σε το πνευμα το ἁγιον; that thou ſhouldeſt deceive, or think to deceive, or attempt to deceive the Holy Ghoſt: How? by lying unto him, in making a profeſſion in the church

wherein he preſides of that which is falſe. This is explained verſe 4. by ἐψευσω τῳ Θεῳ, *thou haſt lied unto God;* the nature of his ſin being principally intended in the firſt place, and the object in the latter. Wherefore, in the progreſs of his diſcourſe, the apoſtle calls the ſame ſin a *tempting of the Spirit of the Lord*, verſe 9. It was the Spirit of the Lord that he lied unto when he lied unto God. Theſe three expreſſions the *Holy Ghoſt*, *God*, the *Spirit of the Lord*, do denote the ſame thing and perſon, or there is no coherence in the diſcourſe. It is excepted, that what is *done againſt the Spirit, is done againſt God, becauſe he is ſent by God.* It is true, as he is ſent by the Father, what is done againſt him is morally, and as to the guilt of it, done againſt the Father. And ſo our Saviour tells us, with reſpect unto what was done againſt himſelf: for, ſaith he, *He that deſpiſeth me, deſpiſeth him that ſent me.* But, directly and immediately, both Chriſt and the Spirit were ſinned againſt in their own perſons. He is God here provoked. So alſo he is called Lord, in a ſenſe appropriate unto God alone, 2 Cor. iii. 17, 18. *Now the Lord is that Spirit;* and we are changed from glory to glory, ἀπο κυριυ πνευματος, *by the Lord the Spirit*, or the Spirit of the Lord; where alſo divine operations are aſcribed unto him. What is affirmed to this purpoſe, 1 Cor. xii. 6, 7, 8. hath been obſerved in the opening of the beginning of that chapter, at the beginning of our diſcourſe. The ſame alſo is drawn by juſt conſequence from the comparing of ſcriptures together, wherein what is ſpoken of God abſolutely in one place is applied directly and immediately unto the Holy Ghoſt in another. To inſtance in one or two particulars, Lev. xxvi. 11, 12. *I will*, ſaith God, *ſet my tabernacle amongſt you; and I will walk among you, and will be your God, and ye ſhall be my people.* The accompliſhment of this promiſe the apoſtle declares, 2 Cor. vi. 16. *Ye are the temple of the living God, as God hath ſaid, I will dwell in them, and walk amongſt them, and I will be their God, and they ſhall*

be my people. How, and by whom is this done? 1 Cor. iii. 16, 17. *Know you not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him will God deſtroy, for the temple of God is holy, which ye are.* If it were then God who of old promiſed to dwell in his people, and to make them his temple thereby, then is the Holy Spirit God; for he it is, who according to that promiſe thus dwelleth in them. So Deut. xxxii. 12. ſpeaking of the people in the wilderneſs, he ſaith, *The Lord alone did lead him;* and yet ſpeaking of the ſame people, at the ſame time, it is ſaid, *That the Spirit of the Lord did lead them, and cauſed them to reſt*, Iſa. lxiii. 14. The Spirit of the Lord therefore is Jehovah, or Jehovah alone did not lead them. That alſo which is called in the ſame people, their ſinning againſt God, and provoking the moſt High in the wilderneſs, Pſal. lxxviii. 17, 18. is termed their *rebelling againſt, and vexing the Holy Spirit*, Iſa. lxiii. 10, 11. And many other inſtances of alike nature have been pleaded and vindicated by others.

SECT. 32.—Add hereunto, in the laſt place, that divine properties are aſſigned unto him. As eternity, Heb. ix. 14. He is the *eternal Spirit*. *Immenſity*, Pſalm. cxxxix. 7. *Whither ſhall I flee from thy Spirit*. *Omnipotency*, Micah ii. 8. The Spirit of the Lord is not ſtraitened; compared with Iſa. xl. 28. The power of the Spirit of God, Rom. xv. 19. *Preſcience*, Acts i. 16. This ſcripture muſt be fulfilled which the Holy Ghoſt, by the mouth of David, ſpake before concerning Judas. *Omniſcience*, 1 Cor. ii. 10, 11. The Spirit ſearcheth all things, even the deep things of God. Sovereign authority over the church, Acts xiii. 3. Acts xx. 28. The divine works alſo, which are aſſigned unto him, are uſually, and to good purpoſe, pleaded in the vindication of the ſame truth. But theſe, in the progreſs of our diſcourſe, I ſhall have occaſion diſtinctly to conſider and inquire into; and therefore ſhall not in

this place inſiſt upon them. What hath been propoſed, cleared, and confirmed, may ſuffice as unto our preſent purpoſe; that we may know who he is, concerning whom, his works and grace, we do deſign to treat.

SECT. 33.—I have but one thing more to add concerning the being and perſonality of the Holy Spirit. And this is that in the order of ſubſiſtence he is the third perſon in the Holy Trinity. So it is expreſſed in the ſolemn numeration of them, where their order gives great direction unto goſpel-worſhip and obedience; Matth. xxviii. 18. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt.* This order I confeſs in their numeration, becauſe of the equality of the perſons in the ſame nature is ſometimes varied. So Rev. i. 4, 5. *Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the ſeven ſpirits which are before his throne, and from Jeſus Chriſt.* The Holy Spirit, under the name of the ſeven ſpirits before the throne of God, becauſe of his various and perfect operations in and towards the church, is reckoned up in order before the Son Jeſus Chriſt. So in Paul's euctical concluſion unto his epiſtles, the Son is placed before the Father: 2 Cor. xiii. 14. *The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all.* And ſome think that the Holy Ghoſt is mentioned in the firſt place; Col. ii. 2. *The acknowledgment of the myſtery of God, and of the Father, and of Chriſt.* In this expreſſion of them therefore we may uſe our liberty, they being all one God over all bleſſed for ever. But, in their true and natural order of ſubſiſtence, and conſequently of operation, the Holy Spirit is the third perſon. For as to his perſonal ſubſiſtence, *he proceedeth from the Father and the Son*, being equally the Spirit of them both as hath been declared. This conſtitutes the natural order between the perſons which is unalterable. On this depends the order of his operation; for his working is a conſequent of the order of his ſubſiſtence. Thus the

Father is ſaid to ſend him, and ſo is the Son alſo, John xiv. 16, 26. chap. xvi. 7. And he is thus ſaid to be ſent by the Father and the Son, becauſe he is the Spirit of the Father and Son, proceeding from both, and is the next cauſe in the application of the Trinity unto external works. But, as he is thus ſent, ſo his own will is equally in and unto the work for which he is ſent. As the Father is ſaid to ſend the Son, and yet it was alſo his own love and grace to come unto us and to ſave us. And this ariſeth from hence, that in the whole œconomy of the Trinity, as to the works that outwardly are of God, eſpecially the works of grace, the order of the ſubſiſtence of the perſons in the ſame nature is repreſented unto us, and they have the ſame dependence on each other in their operations as they have in their ſubſiſtence. The Father is the fountain of all, as in being and exiſtence, ſo in operation. The Son is of the Father, begotten of him, and therefore, as unto his work, is ſent by him. But his own will is in and unto what he is ſent about. The Holy Spirit proceedeth from the Father and the Son, and therefore is ſent and given by them as to all the works which he immediately effecteth; but yet his own will is the direct principle of all that he doth. He divideth to every one according unto his own will. And thus much may ſuffice to be ſpoken about the being of the Holy Spirit, and the order of his ſubſiſtence in the bleſſed Trinity.

Peculiar Works of the Holy Spirit in the Firſt or Old Creation.

CHAP. IV.

(1.) *Things to be obſerved in divine operations. The works of God, how aſcribed abſolutely unto God, and how diſtinctly to each perſon.*—(2.) *The reaſon hereof.*—(3.) *Perfecting acts in divine works aſcribed unto the Holy Spirit and why.*—(4, 5.) *Peculiar works of the Spirit with reſpect unto the old creation.*—(6.) *The parts of the old creation. Heaven and its hoſt. What the hoſt of heaven. The hoſt of the earth.*—(7.) *The hoſt of heaven compleated by the Spirit.*—(8.) *And of the earth.*—(9.) *His moving on the old creation,* Pſal. civ. 30.—(10.) *The creation of man, the work of the Spirit therein.*—(11, 12, 13, 14, 15.) *The work of the Spirit in the preſervation of all things when created, natural and moral.*—(16.) *Farther inſtances thereof, in and out of the church.*—(17.) *Work of the Spirit of God in the old creation, why ſparingly delivered.*

SECT. 1.—INTENDING to treat of the operations of the Holy Ghoſt, or thoſe which are peculiar unto him, ſome things muſt be premiſed concerning the operation of the Godhead in general, and the manner thereof. And they are ſuch as are needful

to guide us in many paſſages of the ſcripture, and to direct us aright in the things in particular which now lie before us. I ſay then (1.) that all divine operations are uſually aſcribed unto God abſolutely. So it is ſaid God made all things, and ſo of all other works, whether in nature or in grace. And the reaſon hereof is, becauſe the ſeveral perſons are undivided in their operations, acting all by the ſame will, the ſame wiſdom, the ſame power. Every perſon therefore is the author of every work of God, becauſe each perſon is God, and the divine nature is the ſame undivided principle of all divine operations. * And this ariſeth from the unity of the perſons in the ſame eſſence. But as to the manner of ſubſiſtence therein, there is diſtinction, relation and order between and among them. And hence there is no divine work, but is diſtinctly aſſigned unto each perſon, and eminently unto one. So is it in the works of the old creation, and ſo in the new, and in all particulars of them. Thus, the creation of the world is diſtinctly aſcribed to the Father as his work, Acts iv. 24. And to the Son as his, John i. 3. and alſo to the Holy Spirit, Job xxxiii. 4. but by the way of eminence to the Father, and abſolutely to God, who is Father, Son, and Holy Spirit.

Sect. 2.—The reaſon therefore why the works of God are thus diſtinctly aſcribed unto each perſon, is becauſe in the undivided operation of the divine nature,

* Μια ἀρα ϗ ἐκ τυτων, ἡ της Τριαδ☧ ἐνεργεια δεικνυται. Ὀυ γαρ ὡς παρ ἑκασῳ διαφορα, ϗ διηρημενα τα διδομενα σημαινει ὁ Αποσολ☧. Ἀλλ ὁτι τα διδομενα ἐν Τριαδι δίδοται, ϗ τα παντα ἐξ ἑνος Θεν ἐσι.—Athanaſ. Epiſtol. ad Serapionem.

Μιαν ἐνιργειαν, ὁρωμεν πατρος ϗ υἱυ, ϗ ἁγιυ πνευματ☧. Baſil. Homil. 17. in Sanctum Baptiſma. Ὡν αἱ ἀυται ἐνεργειαι τυτων ϗ ὐσια μια; ἐνεργεια ἡ υιν ϗ πατρος μια ως το, ποιησομεν ἀνθρωπον. Κι παλιν; ἁ γης ἀν ὁ πατηρ ποιη, ταυτα ϗ ὁ υιος ὁμοιως ποιει. Ἀρα ϗ ὐσια μια πατρος ϗ υιυ.—Idem adverſ. Eunom. lib. 4.

* Quicquid de Spiritu Sancto diximus hoc ſimiliter de Patre et Filio communiter et indiviſe volumus intelligi; quia ſancta et inſeparabilis Trinitas nunquam aliquid extra ſe ſigillatim operari noverit.—Ambroſ. in Symbol. Apoſt. c. 9.

each person doth the same work in the order of their subsistence; not one as the instrument of the other, or merely employed by the other, but as one common principle of authority, wisdom, love, and power. How come they then eminently to be assigned, one to one person, another to another? As unto the Father are assigned *Opera Naturæ*, the works of nature, or the old creation; to the Son, *Opera Gratiæ procuratæ*, all divine operations that belong unto the recovery of mankind by grace; and unto the Spirit, *Opera Gratiæ applicatæ*, the works of God whereby grace is made effectual unto us. And this is done; * (1.) when any especial impression is made of the especial property of any person on any work, then is that work assigned peculiarly to that person. So there is of the power and authority of the Father in the old creation, and of the grace and wisdom of the Son on the new. (2.) Where there is a peculiar condescension of any person unto a work wherein the others have no concurrence but by approbation and consent. Such was the susception of the human nature by the Son, and all that he did therein. And such was the condescension of the Holy Ghost also unto his office, which intitles him peculiarly, and by way of eminence, unto his own immediate works.

SECT. 3.—(2.) Whereas the order of operation among the distinct persons, depends on the order † of their subsistence in the blessed Trinity in every great work of God, the concluding, completing, perfecting acts are ascribed unto the Holy Ghost. ‡ This we

* Παντα τα θεοπρεπως λεγομενα επι της υποστασιν Τριαδος και εκαστης των τριων υποστασεων εξιδιυνται, η εναρμοττεται, πλην α την προαγωγην, τυτων ημιν την υποστατικην γνωρισιν εμποιυνται.—Arethas. in Apocal. Commentar. cap. 1.

† Hoc non est inæqualitas substantiæ, sed ordo naturæ; non quod alter esset prior altero, sed quod alter esset ex altero.—Aug. lib. 3 contra Maxentium, cap. 14.

‡ Πασα ενεργεια η θεοθεν επι την κτισιν διηκυσα, η κατα τας πολυτροπυς εννοιας ονομαζομενη εκ πατρος αφορμαται, η δια τυ υιυ προεισι, η εν τω πνευματι τω αγιω

ſhall find in all the inſtances of them that will fall under our conſideration. Hence the immediate actings of the Spirit are the moſt hidden, curious, and myſterious, as thoſe which contain the perfecting part of the works of God. Some ſeem willing to exclude all thoughts or mention of him from the works of God; but, indeed, without him no part of any work of God is perfect or complete. * The beginning of divine operations is aſſigned unto the Father as he is *fons et origo Deitatis*, the fountain of the Deity itſelf. Of him, and through him, and to him are all things, Rom. xi. 32. The ſubſiſting, eſtabliſhing, and upholding of all things is aſcribed unto the Son: *He is before all things, and by him all things conſiſt*, Col. i. 17. As he made all things with the Father, ſo he gives them a conſiſtency, a permanency in a peculiar manner, as he is the power and wiſdom of the Father. *He upholds all things by the word of his power*, Heb. i. 3. And the finiſhing and perfecting of all theſe works is aſcribed to the Holy Spirit, as we ſhall ſee. I ſay not this, as though one perſon ſucceeded unto another in their operation, or as though where one ceaſed and gave over a work, the other took it up and carried it on. For every divine work, and every part of every divine work, is the work of God, that is, of the whole Trinity inſeparably and undividedly. But on theſe divine works, which outwardly are of God, there is an eſpecial impreſſion of the order of the operation of each perſon with reſpect unto their natural and neceſſary

τελειυται.—Gregor. Nyſſen. ad Ablabium. Ἐν ᾧ τῃ τυτων (ἀγγελων) κτισει, ἐνθυμησον μοι την προκαταρκτικην αἰτιαν; των γινομενων τον πατερα, την δημιυργικην τὸν υἱον, την τελειωτικην το πνευμα.—Baſilius de Spirit. Sanc. cap. 16.

* Και γαρ δια μιν της παλαιας ὡς προκαταρκτικον των ὁλων ὁπατηρ πρωτος κηρυττεται. Κι δευτερως ὁ υἱος ὡς δημιυργικον αἰτιον ἐμφανιζεται. Κι τριτως ὡς τελειωτικον το πνευμα το ἁγιον. Τα τελειωτικα γαρ τω τελει φερουμως ἀναφαινεται, τῃ προκοπῃ δ' ἀυξησει των πραγματων χ' των χρονων οἱα τεφανῳ ἀναῤῥησεως ἐπι ταις ἀθλητικοις ιδρωσι κατα το τελῳ ἐναρμοζομενῳ. Δια χ' ἡ ἀνθρωπον πλασας ὁ Θεος πρωτον εἰτα τελα ἐνεφυσησεν εις το προσωπον ἀυτυ πνευμα ζωης.—Jobius apud Photium. lib. 122. cap. 18.

ſubſiſtence, as alſo with regard unto their internal characteriſtical properties, whereby we are diſtinctly taught to know them and adore them. And the due conſideration of this order of things will direct us in the right underſtanding of the propoſals that are made unto our faith, concerning God in his works and word.

SECT. 4.—Theſe theſe things being premiſed, we proceed to conſider what are the peculiar operations of the Holy Spirit, as revealed unto us in the ſcripture. Now all the works of God, may be referred unto two heads. (1.) Thoſe of nature. (2.) Thoſe of grace, or the works of the old, and new creation. And we muſt enquire what are the eſpecial operations of the Holy Spirit, in and about theſe works, which ſhall be diſtinctly explained.

SECT. 5.—The work of the old creation had two parts: (1.) That which concerned the inanimate part of it in general, with the influence it had into the production of animated or living but brute creatures. (2.) The rational or intelligent part of it, with the law of its obedience unto God, the eſpecial uſes and ends for which it was made. In both theſe ſorts we ſhall enquire after, and conſider the eſpecial works of the Holy Spirit.

SECT. 6.—The general parts of the creation, are the heavens and the earth. Gen. i. 1. *In the beginning God created the heavens and the earth;* and what belongs unto them is called their hoſt. Gen. ii. 1. *The heavens and the earth were finiſhed and all their hoſt.* The hoſt of heaven is the ſun, moon, and ſtars; and the angels themſelves. So are they called, 1 Kings xxii. 19. *I ſaw the Lord ſitting on his throne,* וכל צבא השמים, *and all the hoſt of heaven ſtanding by him on his right hand and on his left.* That is, all the holy angels; as Dan. vii. 10. 2 Chron. xviii. 18. *And the hoſt of God,* Gen. xxxii. 1, 2. *And Jacob went on his way, and the angels of God met him; and when Jacob ſaw them, he ſaid this is God's hoſt.* מחנה; the word he uſeth ſignifieth an hoſt encamped; στρατια ουρανιος, Luke ii. 13. *The hea-*

venly hoſt or army. The ſun, moon, and ſtars are alſo called the hoſt of heaven. Deut. iv. 19. *And leſt thou ſhouldeſt lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven.* So Iſa. xxxiv. 4. Jerem. xxxiii. 22. This was that hoſt of heaven which the Jews idolatrouſly worſhipped; Jerem. viii. 2. *They ſhall ſpread them before the ſun and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, after whom they have walked, and whom they have ſought, and whom they have worſhipped.* The expreſſions are multiplied to ſhew that they uſed all ways of aſcribing that divine honour unto them which was due to God alone, whom only they ought to have loved, to have ſerved, to have walked after, to have ſought and worſhipped. So chap. xix. 13. This they called מלכת השמים *the queen of heaven;* Jerem. xliv. 17. Becauſe of its beauty and adornings. The hoſt of the earth is men and beaſts, with all other creatures that either grow out of it, or live upon it, and are nouriſhed by it. And theſe things are called the hoſt of heaven and earth upon a double account. (1.) Becauſe of their order and beautiful diſpoſition. An hoſt properly is a number of men put into a certain order, for ſome certain end or purpoſe. And all their ſtrength and power, all their terror and beauty conſiſteth in, and ariſeth from that order. Without this they are but a confuſed multitude. But an hoſt or army with banners is beautiful and terrible, Cant. vi. 10. Before things were caſt into this order, the univerſe was as it were full of confuſion; it had no beauty nor glory, for the *earth was void and without form*, Gen. i. 2. Hence the vulgar Latin in this place renders the word by *Ornatus eorum;* all their beauty and adorning. for the creation and beautiful diſpoſal of theſe hoſts gave them beauty and ornament; and thence do the Greeks call the world κοσμος; that is, an adorned thing. (2.) Becauſe all creatures in heaven and earth, are God's armies to accompliſh his irreſiſtible will and pleaſure.

Hence he often ſtiles himſelf the *Lord of Hoſts;* of both theſe hoſts, that above, of the heavens, the holy angels, and the celeſtial bodies; and that of all creatures beneath in the earth. For all theſe he uſeth and applieth at his pleaſure, to do his will and execute his judgments. Thus one of thoſe angels ſlew an whole hoſt of men in one night, Iſa. xxxvii. 36. And it is ſaid that the *ſtars in their courſes fought againſt Siſera*, Judg. v. 20. God over-ruled the influences of heaven againſt them, though it may be angels alſo are here intended. And among the meaneſt creatures of the earth, he calls locuſts and caterpillars, when he ſends them to deſtroy a country for ſin, his *hoſt or army*, Joel ii. 11. This by the way.

SECT. 7.—Now the forming and perfecting of this hoſt of heaven and earth, is that which is aſſigned peculiarly to the Spirit of God. And hereby the work of creation was completed and finiſhed. Firſt for the heavens; Job xxvi. 13. *By his Spirit he hath garniſhed the heavens, his hand hath formed the crooked ſerpent;* or rather, *his Spirit hath garniſhed.* For שפרה agrees with רוח, the *Spirit*, and not with *he;* and the word ſignifies to *adorn*, to make fair, to render beautiful to the eye. Thus the heavens were garniſhed by the Spirit of God, when by the creation and diſpoſal of the aſpectable hoſt of them, he rendered them ſo glorious and beautiful as we behold. So the Targum; *His Spirit beautified the face of the heavens*, or gave them that comely beauty and order wherein their face appeareth unto us. Hence the heavens, as adorned with the moon and the ſtars, are ſaid to be the *work of God's fingers*, Pſal. viii. 3. That is, not only thoſe which were powerfully made, but alſo curiouſly wrought and adorned by the Spirit of God. For by the finger or fingers of God, the Spirit of God is in an eſpecial manner intended. Hence thoſe words of our Saviour, Luke xi. 20. *But if I with the finger of God, do caſt out devils;* Matth. xii. 28. are, *if I caſt out devils by the*

Spirit of God. By him were the heavens, as it were, curiouſly wrought, adorned, garniſhed, rendered beautiful and glorious, to ſhew forth the praiſe of his power and wiſdom, Pſal. xix. 1. And by the crooked ſerpent, which is added to the garniſhing of the heavens, the Hebrews underſtand the galaxy or milky-way, which, to the eye, repreſents the moving or writhing of a ſerpent in the water. This then is peculiarly aſſigned to the Spirit with reſpect to the heavens and their hoſt; the complete finiſhing work is aſcribed unto him, which we muſt underſtand by the rules before mentioned, and not excluſively to the other perſons.

Sect. 8.—And thus was it alſo in the earth. God firſt out of nothing created the earth, which compriſed the whole inferior globe, which afterwards divided itſelf into ſeas and dry land; as the heavens contain in that expreſſion of their creation all that is above and over it. The whole material maſs of earth and water, wherewith, probably, the more ſolid and firm ſubſtance was covered, and, as it were, overwhelmed, is intended by that earth, which was firſt created. For immediately there is mention made of the deeps and the waters, without any intimation of their production but what is contained in that of the creation of the earth. Gen. i. 2. This maſs being thus framed and mixed, the *Spirit of God moved on the face of the waters;* not taken diſtinctly, but as containing that radical humour which was the material principle of life and being unto all creatures רוח אלהים מרחפת על פני המים. The word *merachepheth* ſignifies an eaſy gentle motion, ſuch as a dove, or other fowl, uſeth over its neſt or young ones, either to communicate vital heat unto its eggs, or to cheriſh and defend its young. And this will no way conſiſt with that expoſition which ſome would give in this place of רוח אלהים *ruah* they ſay here ſignifies the wind, as it doth ſometimes; and it is called the *wind of God*, becauſe it was great and mighty. For this phraſe of ſpeech is uſual in the ſacred language, to

ſet out the greatneſs and ſingular eminency of any thing. So a *great trembling*, is called a *trembling of God*, 1 Sam. xiv. 15. the *cedars of God*, and the like. But, (1.) when was this wind created? The meteors were not made before the fourth day, with the firmament, the place of their reſidence. And whence or what this wind ſhould be is not to be diſcovered. (2.) The word here uſed ſignifies ſuch an eaſy and gentle motion as is in birds when they move themſelves upon their neſts. And it is but three times uſed in the ſcripture. In this place, and Deut. xxxii. 11. Jer. xxiii. 9. In Deuteronomy it is expreſsly applied unto the motion of an eagle over her young, for their ſafety, protection, and growth. רחף יפרש כנפיו *as an eagle fluttereth ſpreading her wings over her young;* and, in the other place, we render it *ſhake*. *All my bones ſhake;* that is, are in a trembling motion, like the feathers of a fowl over her neſt. No ſuch great and violent wind therefore as from thence ſhould be called a wind of God, can be intended in this place. But it is the Spirit of God himſelf and his work that is expreſſed.

SECT. 9.—This, therefore was the work of the Holy Spirit of God in reference unto the earth, and the hoſt thereof. The whole matter being created, out of which all living creatures were to be educed, and of which they were to be made, he takes upon him the cheriſhing and preſervation of it, that as it had its ſubſiſtence by the power of the word of God, it might be carried on towards that form, order, beauty, and perfection that it was deſigned unto. To this purpoſe he communicated unto it a quickening and prolific virtue, in laying it with the ſeeds of animal life unto all kinds of things. Hence, upon the command of God, it brought forth all ſorts of creatures in abundance, according to the ſeeds and principles of life which were communicated unto the rude inform chaos, by the cheriſhing motion of the Holy Spirit. Without him, all was a dead ſea, a confuſed deep, with darkneſs upon it, able

to bring forth nothing, nor more prepared to bring forth any one thing than another. But by the moving of the Spirit of God upon it, the principles of all thoſe kinds, ſorts and forms of things, which, in an inconceivable variety, make up its hoſt and ornament, were communicated unto it. And this is a better account of the original of all things in their ſeveral kinds, than any is given by ancient or modern philoſophers. And hence was the old tradition of all things being formed of water; which the apoſtle alludes unto, 2 Pet. iii. 5. The whole is declared by Cyprian, whoſe words I have therefore tranſcribed at large. * And as at the firſt

* Hic Spiritus Sanctus ab ipſo Mundi initio aquis legitur ſuperfuſus; non materialibus aquis quaſi vehiculo egens, quas potius ipſe ferebat, et complectentibus Firmamentum dabat congruum motum et limitem præfinitum. Hujus ſempiterna virtus et Divinitas, cum in propria natura ab inquiſitoribus mundi antiquis Philoſophis proprie inveſtigari non poſſet, ſubtiliſſimis tamen intuiti ſunt conjecturis compoſitionem Mundi; compoſitis et diſtinctis Elementorum Affectibus preſentem omnibus animam affuiſſe, quæ ſecundum genus et ordinem ſingulorum vitam præberet et motum, et intranſgreſſibiles figeret metas, et ſtabilitatem aſſignaret et uſum Hanc vitam, hunc motum, hanc rerum eſſentiam, Animam Mundi Philoſophi vocaverunt, putantes cæleſtia corpora, Solem dico Lunam et Stellas ipſumque Firmamentum hujus animæ virtute moveri et regi, et aquas et terram et aerem hujus ſemine impræ̃gnari. Qui ſi Spiritum et dominum et creatorem et vivificatorem et nutritorem crederent omnium quæ ſub ipſo ſunt, convenientem haberent ad vitam acceſſum. Sed abſcondita eſt a ſapientibus et prudentibus tantæ rei majeſtas; nec potuit humani faſtus Ingenii ſecretis intereſſe cæleſtibus, et penetrare ad ſupereſſentialis Naturæ altitudinem; et licet intelligerent, quod vere eſſet Creatrix et Gubernatrix rerum Divinitas, diſtinguere tamen nullo modo potuerunt quæ eſſet Deitatis Trinitas, vel quæ unitas vel quæ perſonarum proprietas.——Hic eſt Spiritus vitæ cujus vivificus calor animat omnia et fovet et provehit et fæcundat. Hic omnium viventium Anima, ita largitate ſua ſe omnibus abundanter infundit, ut habeant omnia rationabilia et irrationabilia ſecundum genus ſuum ex eo quod ſunt, et quod in ſuo ordine ſuæ naturæ competentia agunt; on quod ipſe ſit ſubſtantialis anima ſingulis, ſed in ſe ſingulariter manens, de plenitudine ſua diſtributor magnificus proprias efficientias ſingulis dividit et largitur; et quaſi Sol omnia calefaciens ſubjecta, omnia nutrit, et abſque ulla ſui diminutione, integritatem ſuam de inexhauſta adundantia quod ſatis eſt et ſufficit omnibus commodat et impartit.—Cyprian. lib. de Spirit. Sanct.

creation, so in the course of providence, this work of cherishing and nourishing the creatures is assigned in an especial manner unto the Spirit; Psal. civ. 30. *Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth.* The making or creation of things here intended, is not the first great work of the creation of all, but the daily production of creatures in and according to their kind. For, in the verse foregoing, the Psalmist treats of the decay of all sorts of creatures in the world, by a providential cutting off and finishing of their lives, verse 29. *Thou hidest thy face, they are troubled; thou takest away their breath, they die and return unto their dust.* That under this continual decay and dying of all sorts of creatures, the world doth not come to emptiness and desolation; the only reason is, because the Spirit of God, whose office and work it is to uphold and preserve all things continually, produceth by his power a new supply of creatures in the room of them that fall off like leaves from the trees, and return to their dust every day. And whereas the earth itself, the common nurse of them all, seems in the revolution of every year to be at an end of its use and work, having death brought upon the face of it, and oft-times entering deep into its bowels, the Spirit of God, by its influential concurrence, renews it again, causing every thing afresh to bring forth fruit according unto its kind, whereby its face receiveth a new beauty and adorning. And this is the substance of what the scripture expressly asserts concerning the work of the Spirit of God towards the inanimate part of the creation. His actings in reference unto man, and that obedience which he owned to God according to the law and covenant of his creation, is next to be considered.

SECT. 10.—Man in his creation falleth under a twofold notion. For he may be considered either merely naturally, as to the essentially constitutive parts of his being, or morally also with reference unto his principles of obedience, the law given unto him, and the end pro-

poſed as his reward. And theſe things are diſtinctly propoſed unto our contemplation in the ſcripture. The firſt is expreſſed, Gen. ii. 7. *And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul.* (1.) There is the matter whereof he was formed; (2.) The quickening principle added thereunto; And (3.) the effect of their conjunction and union. For the matter he was made of, it is ſaid he was formed עפר מן האדמה, *duſt of the ground*, or duſt gathered together on an heap from and upon the ground, ראש עפרות תבל, Prov. viii. 26. So is God the great δημιουργος, the univerſal framer of all, repreſented as an artificer, who firſt prepares his matter, and then forms it as it ſeemeth good unto him. And this is mentioned for two ends; firſt, to ſet forth the excellency, power, and wiſdom of God, who out, of ſuch vile contemptible matter, as an heap of duſt ſwept, as it were together on the ground, could and did make ſo excellent, curious and glorious a fabric as is the body of man, or as was the body of Adam before the fall. Secondly, To mind man of his original, that he might be kept humble and in a meet dependence on the wiſdom and bounty of his creator; for thence it was, and not from the original matter whereof he was made, that he became ſo excellent. Hereof Abraham makes his ſolemn acknowledgment before the Lord, Gen. xviii. 27. *Behold I have taken upon me to ſpeak unto the Lord which am but duſt and aſhes.* He abaſeth himſelf with the remembrance of his original. And this as it were God reproacheth Adam withal upon his ſin and tranſgreſſion, Gen. iii. 19. *Thou ſhalt return unto the ground, for out of it waſt thou taken: for duſt thou art, and unto duſt thou ſhalt return.* He lets him know, that he had now, by ſin, loſt that immortality which he was made in a condition to have enjoyed; and that his body, according to his nature and conſtitution, ſhould return again into its firſt principles or the duſt of the earth.

Into this formed duſt, Secondly, God breathed נשמת חיים; *the breath of life; Divine auræ particulam*, a vital immortal Spirit. This God breathed into him, as giving him ſomething of himſelf, ſomewhat immediately of his own, not made out of any pre-created matter. This is the rational ſoul or intelligent ſpirit. Thus man became a middle creature between the angels above and the ſenſitive animals below. His body was formed, as the beaſts, from the matter made the firſt day, and digeſted into dry land on the third day. His ſoul was an immediate production of and emanation from the divine power as the angels were. So when, in the works of the new creation, our bleſſed Saviour beſtowed the Holy Ghoſt on his diſciples, *he breathed on them*, as a ſign that he gave them ſomething of his own. This celeſtial ſpirit, this heavenly breath, was unto man a quickening principle. For, thirdly, the effect hereof is, that man became לנפש חיה *a living ſoul.* His body was hereby animated and capable of all vital acts. Hence he could move, eat, ſee, hear, &c. for the natural effects of this breath of life are only intended in this expreſſion. Thus the *firſt man Adam was made a living ſoul*, 1 Cor. xv. 45. This was the creation of man, as unto the eſſentially conſtituting principles of his nature.

SECT. 11.—With reſpect unto his moral condition and principle of obedience unto God, it is expreſſed, Gen. i. 26, 27. *And God ſaid, Let us make man in our own image, after our likeneſs; and let them have dominion; ſo God created man in his own image, in the image of God created he him.* He made him upright, Eccleſ. vii. 29. perfect in his condition; every way complete, fit, diſpoſed, and able to and for the obedience required of him. Without weakneſs, diſtemper, diſeaſe, contrariety of principles, inclinations or reaſonings. An univerſal rectitude of nature, conſiſting in light, power, and order in his underſtanding, mind, and affections, was the principal part of this image of God wherein he was created. And this appears as from the nature of the

thing itſelf, ſo from the deſcription which the apoſtle giveth us of the renovation of that image in us by the grace of Chriſt, Eph. iv. 24. Col. iii. 10. And under both theſe conſiderations we may weigh the eſpecial operations of the Spirit of God.

SECT. 12.—Firſt; As to the eſſential principles of the nature of man, it is not for nothing that God expreſſeth his communication of a ſpirit of life, by his breathing into him. *God breathed into his noſtrils the breath of life.* The Spirit of God, and the breath of God, are the ſame; only the one expreſſion is proper, the other metaphorical; wherefore this breathing is the eſpecial acting of the Spirit of God. The creation of the human ſoul, a vital immortal principle and being, is the immediate work of the Spirit of God, Job xxxiii. 4. *The Spirit of God hath made me, and the breath of the Almighty hath given me life.* Here, indeed, the creation and production of both the eſſential parts of human nature, body and ſoul, are aſcribed unto the ſame author. For the Spirit of God and the breath of God are the ſame; but ſeveral effects being mentioned, cauſeth a repetition of the ſame cauſe under ſeveral names. This Spirit of God firſt made man, or formed his body of the duſt, and then gave him that breath of life, whereby he became a living ſoul. So then under this firſt conſideration, the creation of man is aſſigned unto the Holy Spirit; for man was the perfection of the inferior creation, and in order unto the glory of God by him were all other things created. Here, therefore, are his operations diſtinctly declared, to whom the perfecting and completing of all divine works is peculiarly committed.

SECT. 14.—Secondly; We may conſider the moral ſtate and condition of man, with the furniture of his mind and ſoul, in reference unto his obedience to God and his enjoyment of him. This was the principal part of that image of God wherein he was created. Three things were required to render man idoneous, or fit

unto that life to God for which he was made. Firſt, An ability to diſcern the mind and will of God, with reſpect unto all the duty and obedience that God required of him; as alſo, ſo far to know the nature and properties of God, as to believe him the only proper object of all acts and duties of religious obedience, and an all-ſufficient ſatisfaction and reward in this world, and to eternity. Secondly, A free, uncontrolled, unintangled diſpoſition to every duty of the law of his creation, in order unto living unto God. Thirdly, An ability of mind and will, with a readineſs of compliance in his affections, for a due regular performance of all duties and abſtinence from all ſin. Theſe things belonged unto the integrity of his nature, with the uprightneſs of the ſtate and condition wherein he was made. And all theſe things were the peculiar effects of the immediate operation of the Holy Ghoſt. For although this rectitude of his nature be diſtinguiſhable and ſeparable from the faculties of the ſoul of man; yet, in his firſt creation, they were not actually diſtinguiſhed from them, nor ſuperadded or infuſed into them when created, but were, concreated with them; that is, his ſoul was made meet and able to live to God as his ſovereign Lord, chiefeſt good, and laſt end. And ſo they were all from the Holy Ghoſt, from whom the ſoul was, as hath been declared. Yea, ſuppoſe theſe abilities to be ſuperadded unto man's natural faculties, as gifts ſupernatural (which yet is not ſo) they muſt be acknowledged in a peculiar manner to be from the Holy Spirit. For in the reſtoration of theſe abilities unto our minds, in our renovation unto the image of God in the goſpel, it is plainly aſſerted, that the Holy Ghoſt is the immediate operator of them. And he doth thereby reſtore his own work, and not take the work of another out of his hand. For, in the new creation, the Father, in the way of authority, deſigns it, and brings all things unto an head in Chriſt, Eph. i. 10. which retrived his original peculiar work; and the Son gave unto all things a new conſiſtency,

which belonged unto him from the beginning, Col. i. 16. So alſo the Holy Spirit renews in us the image of God, the original implantation whereof was his peculiar work. And thus Adam may be ſaid to have had the Spirit of God in his innocency. He had him in theſe peculiar effects of his power and goodneſs; and he had him according to the tenor of that covenant, whereby it was poſſibly that he ſhould utterly loſe him, as accordingly it came to paſs. He had him not by eſpecial inhabitation; for the whole world was then the temple of God. In the covenant of grace, founded in the perſon and on the mediation of Chriſt, it is otherwiſe. On whomſoever the Spirit of God is beſtowed, for the renovation of the image of God in him, he abides with him forever. But in all men from firſt to laſt, all goodneſs, righteouſneſs, and truth, are the fruits of the Spirit, Epheſ. v. 9.

Sect. 15.—The works of God being thus finiſhed, and the whole frame of nature ſet upon its wheels, it is not deſerted by the Spirit of God. For as the preſervation, continuance, and acting of all things in the univerſe, according to their eſpecial nature and mutual aplication of one unto another, are all from the powerful and efficacious influences of divine providence; ſo there are particular operations of the Holy Spirit in and about all things, whether merely natural and animal, or alſo rational and moral. An inſtance in each kind may ſuffice. For the firſt, (as we have ſhewed) the propagation of the ſucceeding generations of creatures, and the annual renovation of the face of the earth, are aſcribed unto him, Pſal. civ. 30. For, as we would own the due and juſt powers and operations of ſecond cauſes, ſo we abhor that Atheiſm which aſcribes unto them an original and independent efficacy and couſality, without a previous acting in, by, and upon them, of the power of God. And this is here aſcribed unto the Spirit, whom God ſendeth forth unto that end and purpoſe. As to rational and moral actions, ſuch as the great affairs of the world do conſiſt in, and are diſpoſed of by, he hath

in them alſo a peculiar efficiency. Thus thoſe great virtues of wiſdom, courage, and fortitude, which have been uſed for the producing of great effects in the world, are of his eſpecial operation. So, when God ſtirred up men to rule and govern his people of old, to fight againſt, and to ſubdue their enemies, it is ſaid the Spirit of God came upon them, Jud. iii. 10. *The Spirit of the Lord came upon Othniel, and he judged Iſrael, and went out to war.* The Spirit of God endued him with wiſdom for government, and with courage and ſkill in conduct for war. So Judg. vi. 34. And although inſtances hereof are given us principally among the people of God, yet wherever men in the world have been raiſed up to do great and wonderful things, whereby God executeth his judgments, fulfilleth any of his promiſes or his threatnings, even they alſo have received of the eſpecial gifts and aſſiſtances of the Holy Spirit of God. For this reaſon is Cyrus expreſsly called God's anointed, Iſa. xlv. 1. Cyrus had, by God's deſignation, a great and mighty work to effect. He was utterly to ruin and deſtroy the great, ancient, Babylonian monarchy. God had a concern herein, as to the avenging of the quarrel of his people, and therein the accompliſhment of many promiſes and threatenings. The work itſelf was great, arduous, and inſuperable to ordinary human abilities. Wherefore God ſends his Spirit to fill Cyrus with wiſdom, courage, ſkill in all military affairs, that he might go through with the work, whereunto, in the providence of God, he was deſigned. Hence is he called God's anointed, becauſe the unction of kings of old was an inſtituted ſign of the communication of the gifts of the Holy Ghoſt for government unto them; ſee Iſa. xlv. 1—5. and other inſtances of the like kind might be given.

SECT. 16.—Thus when the church was to have a bleſſed reſtoration of the worſhip of God, after the return of the people from their captivity, Zerubbabel is in an eſpecial manner called to begin and carry on this

work, in the building of the temple. But the difficulties he had to conflict withal were great, and appeared inſuperable. The people were few and poor, and the oppoſitions made unto them, and their work, great and many; eſpecially what aroſe from the power of the Perſian monarchy, under whoſe rule and oppreſſion they were. For, although they had permiſſion and encouragement from Cyrus for their work, yet immediately, upon his death, they were oppreſſed again, and their work cauſed to ceaſe. This power they could no way conflict withal; yet God tells them that all this oppoſition ſhall be removed and conquered. *Who art thou*, ſaith he, *O great mountain? before Zerubbabel thou ſhalt become a plain*, Zech. iv. 7. All the hindrance that aroſe from that great mountain of the Perſian empire ſhall be removed out of the way, and the progreſs of Zerubbabel, in his work, ſhall be made ſmooth, plain, and eaſy. But how ſhall this be effected and brought about? *Not by an army, or by might, nor by power, but by my Spirit ſaith the Lord of hoſts*, ver. 6. You would ſuppoſe that it muſt be done by armies and open force, which you are altogether inſufficient for. But this is not the way I will take in this matter. My Spirit ſhall work in their hearts, minds, and counſels, that, contrary to their fears, they ſhall themſelves further that work which hitherto they have impeded. And he ſhall work in the minds and counſels of others to oppoſe them and entangle them where they would hinder it, until they are deſtroyed, and that great mountain be fully removed, as, in the event, it came to paſs. So that the providential alterations that are wrought in the world, are effects of his power and efficacy alſo.

Sect. 17.—And thus have we taken a ſhort view of the diſpenſation and work of the Spirit of God in the firſt creation. But the effect hereof being a ſtate of things that quickly paſſed away, and being of no advantage to the church after the entrance of ſin, what belonged unto it is but ſparingly delivered in the ſcriptures; the true

ſenſe of what is ſo delivered depending much on the analogy of the following works of God in man's renovation and recovery. But as to the new creation (which falls under our conſideration, in the next place, as that alone which is directly intended by us) the foundation, building up, and finiſhing the church of God therein, being the things whereon depends the principal manifeſtation of the glory of God, and wherein the great concerns of all the elect do lie, they are more fully and directly declared in the ſcripture. And, in reference unto them, we ſhall find a full diſtinct declaration of the whole diſpenſation and work of the Spirit of God.

Way and Manner of the Divine Diſpenſation of the Holy Spirit.

CHAP. V.

(1.) *Diſpenſation of the Spirit to be learned from the ſcripture only; general adjuncts thereof.*—(2.) *The adminiſtration of the Spirit and his own application of himſelf to his work how expreſſed.*—(3.) *The Spirit how and in what ſenſe given and received.*—(4.) *What is included in the giving of the Spirit.*—(5.) *What in receiving of him.*—(6, 7.) *Privilege and advantage in receiving the Spirit.*—(8.) *How God is ſaid to ſend the Spirit; what is included in ſending.*—(9.) *How God miniſters the Spirit.*—(10.) *How God is ſaid to put his Spirit on us; what is included in that expreſſion.*—(11.) *The Spirit how poured out.*—(12, 13.) *What is included and intended herein.*—(14.) *The ways of the Spirit's application of himſelf unto his work.*—(15.) *His proceeding from Father and Son explained.*—(16.) *How he cometh unto us.*—(17.) *His falling on men.*—(18.) *His reſting.*—(19.) *How and in what ſenſe he is ſaid to depart from any perſon.*—(20.) *Of the diviſions of the Holy Ghoſt,* Heb. ii. 3.—(21.) *Expoſition of them vindicated.*

SECT. 1.—BEFORE we treat of the eſpecial operations, works, and effects of the Holy Ghoſt, in and on the new creation, the order of things requires, that we ſhould firſt ſpeak ſomewhat of

the general nature of God's diſpenſation of him, and of his own applications of himſelf unto his actings and workings in this matter. For this is the foundation of all that he doth, and this for our edification we are inſtructed in by the ſcriptures. Unto them in this whole diſcourſe we muſt diligently attend; for we are exerciſed in ſuch a ſubject, as wherein we have no rule nor guide, nor any thing to give us aſſiſtance, but pure revelation. And what I have to offer concerning theſe things, conſiſts upon the matter ſolely in the explication of thoſe places of ſcripture wherein they are revealed. We muſt therefore conſider (1.) what we are taught on the part of God the Father, with reſpect unto the Holy Spirit, and his work; and (2.) what relates immediately unto himſelf.

SECT. 2.—Firſt; God's diſpoſal of the Spirit unto his work, is five ways expreſſed in the ſcripture. For he is ſaid. (1.) To give or beſtow him; (2.) To ſend him; (3.) To adminiſter him; (4.) To pour him out; (5.) To put him on us. And his own application of himſelf unto his work is likewiſe five ways expreſſed. For he is ſaid (1.) To proceed, (2.) To come, or come upon; (3.) To fall on men, (4.) To reſt; and (5.) To depart. Theſe things containing the general manner of his adminiſtration and diſpenſation, muſt be firſt ſpoken unto.

SECT. 3.—Firſt; He is ſaid to be given of God; that is, of God the Father, who is ſaid to give him in an eſpecial manner. Luke xi. 13. *Your heavenly Father will give the Holy Spirit to them that aſk him.* John iii. 34. *He hath given his Spirit unto us*, 1 John iii. 24. John xiv. 16. *The Father ſhall give you another Comforter, which is the Holy Ghoſt*, verſe 26. And in anſwer unto this act of God, thoſe on whom he is beſtowed, are ſaid to receive him, John vii. 39. *This he ſpake of the Spirit which they that believe on him ſhould receive*, 1 Cor. ii. 12. *We have received the Spirit which is of God*, 2 Cor. xi. 4. *If you have received another ſpirit which you had not received;*

where the receiving of the Spirit is made a matter common unto all believers. So Gal. iii. 2. Acts viii. 15, 19. John xiv. 17. chap. xx. 22. For these two, giving and receiving are related; the one supposing the other. And this expression of the dispensation of the Holy Ghost is irreconcileable unto the opinion before rejected; namely, that he is nothing but a transient accident, or an occasional emanation of the power of God. For how, or in what sense, can an act of the power of God be given by him, or be received by us? It can indeed, in no sense, be either the object of God's giving or of our receiving, especially as this is explained in those other expressions of the same thing before laid down, and afterwards considered. It must be somewhat that hath a subsistence of its own, that is thus given and received. So the Lord Christ is frequently said to be given of God, and received by us. It is true, we may be said, in another sense, to receive the grace of God. Which is the exception of the Socinians unto this consideration, and the constant practice they use to evade plain testimonies of the scripture. For, if they can find any words in them used elsewhere, in another sense, they suppose it sufficient to contradict their plain design and proper meaning in an other place. Thus we are exhorted not to receive the grace of God in vain. 2 Cor. vi. i. I answer the grace of God may be considered two ways. (1.) Objectively, for the revelation or doctrine of grace; as Tit. ii. 11, 12. So we are said to receive it when we believe and profess it, in opposition unto them by whom it is opposed and rejected. And this is the same with our receiving the word preached, so often mentioned in the scripture; Acts ii. 41. James i. 21; which is by faith to give it entertainment in our hearts; which is the meaning of the word in this place, 2 Cor. vi. 1. Having taken the profession of the doctrine of grace, that is of the gospel upon us, we ought to express its power in holiness and suitable obedience, without which it will be of no use or benefit unto us. And the grace

of God is ſometimes (2.) taken ſubjectively for the grace which God is pleaſed to communicate unto us, or gracious qualities that he works in our ſouls by his Spirit. In this ſenſe alſo we are ſometimes ſaid to receive it; 1 Cor. iv. 7. *Who maketh thee to differ from another, and what haſt thou which thou didſt not receive;* where the apoſtle ſpeaketh both of the gifts and graces of the Spirit. And the reaſon hereof is, becauſe in the communication of internal grace unto us, we contribute nothing to the procurement of it, but are merely capable recipient ſubjects. And this grace is a quality or ſpiritual habit permanent and abiding in the ſoul. But in neither of theſe ſenſes can we be ſaid to receive the Spirit of God, nor God give him, if he be only the power of God making an impreſſion on our minds and ſpirits; no more than a man can be ſaid to receive the ſun-beams, which cauſe heat in him by their natural efficacy, falling on him. Much leſs can the giving and receiving of the Spirit be ſo interpreted, conſidering what is ſaid of his being ſent, and his own coming, with the like declarations of God's diſpenſation of him, whereof afterwards.

SECT. 14.—Now this giving of the Spirit, as it is the act of him by whom he is given, denotes authority, freedom, and bounty; and, on the part of them that receive him, privilege and advantage.

(1.) Authority; he that gives any thing, hath authority to diſpoſe of it. None can give but of his own, and that which in ſome ſenſe he hath in his power. Now the Father is ſaid to give the Spirit, and that upon our requeſt; as Luke xi. 13. This I acknowledge wants not ſome difficulty in its explication. For if the Holy Ghoſt be God himſelf, as hath been declared, how can he be ſaid to be given by the Father, as it were, in a way of authority? But keeping ourſelves to the ſacred rule of truth, we may ſolve this difficulty without curioſity or danger. Wherefore, (1.) the order of the ſubſiſtence of the three perſons in the divine nature is regarded herein. For the Father, as hath been ſhewed, is the

fountain and original of the Trinity, the Son being of him, and the Spirit of them both. Hence he is to be conſidered as the principal author and cauſe of all thoſe works which are immediately wrought by either of them. For of whom the Son and Spirit have their eſſence as to their perſonality, from him have they life and power of operation; John v. 19, 26. Therefore when the Holy Spirit comes unto any, the Father is ſaid to give him, for he is the Spirit of the Father. And this authority of the Father doth immediately reſpect the work itſelf, and not the perſon working. But the perſon is ſaid to be given for the work's ſake. (2.) The œconomy of the bleſſed Trinity, in the work of our redemption and ſalvation, is reſpected in this order of things. The fountain hereof lies in the love, wiſdom, grace, and counſel of the Father. Whatever is done in the purſuit hereof is originally the gift of the Father, becauſe it is deſigned unto no other end but to make his grace effectual. Hence is he ſaid to ſend and give his Son alſo. And the whole work of the Holy Ghoſt, as our ſanctifier, guide, comforter, and advocate, is to make the love of the Father effectual unto us, John x. 13, 14. * As this, out of his own love and care he hath condeſcended unto, ſo the fountain of it being in the love and purpoſe of the Father, and that alſo, or the making them effectual, being their end, he is rightly ſaid to be given of him. (3.) In the whole communication of the Spirit, reſpect is had unto his effects, or the ends for which he is given. What they are ſhall be afterwards declared. Now the authority of this giving reſpects principally his gifts and graces, which depend on the authority of the Father.

(2.) This expreſſion denotes freedom. What is given might be withheld. This is the gift of God, (as he is called, John iv. 10.) not the purchaſe of our endeavours, nor the reward of our deſert. Some men delight to talk

* Ἀποστελλεται μεν το πνευμα το ἁγιον οἰκονομικως, ἐνεργει δ' αὐτεξουσιος.—Baſil. Hom. 15. de fide.

of their purchaſing grace and glory. But the one and the other are to be *bought without money and without price.* Even eternal life itſelf, the end of all our obedience, is the *gift of God through Jeſus Chriſt our Lord*, Rom. vi. 23. The ſcripture knows of no earnings that men can make of themſelves but death. For, as Auſtin ſays, *Quicquid tuum eſt peccatum eſt;* and the wages of ſin is death. To what end or purpoſe ſoever the Spirit is beſtowed upon us, whether it be for the communication of grace, or the diſtribution of gifts, or for conſolation and refreſhment, it is of the mere gift of God, from his abſolute and ſovereign freedom.

SECT. 5.—Secondly; In anſwer hereunto, they are ſaid to receive him, on whom, as a gift, he is beſtowed; as in the teſtimonies before mentioned. And in receiving two things are implied: (1.) That we contribute nothing thereunto which ſhould take off from the thing received as a gift. Receiving anſwers giving, and that implies freedom in the giver. (2.) That it is their privilege and advantage. For what a man receives, he doth it for his own good. Firſt, then, we have him freely as a gift of God. For to receive him in general, is to be made partaker of him, as unto thoſe ends for which he is given of God. Be thoſe ends what they will, in reſpect of them, they are ſaid to receive him who are made partakers of him. Two things may be pleaded to take off the freedom of this gift, and of our reception, and to caſt it on ſomething neceſſary and required on our part. For (1.) our Saviour tells us, *that the world cannot receive him, becauſe it ſeeth him not, neither knoweth him*, John xiv. 17. Now if the world cannot receive him, there is required an ability and preparation in them that do ſo, that are not in the world; and ſo the gift and communication of the Spirit depends on that qualification in us. But all men are naturally alike the world, and of it. No one man by nature hath more ability or ſtrength in ſpiritual things than another. For all are equally dead in treſpaſſes and ſins, all equally children of

wrath. It muſt therefore be enquired how ſome come to have this ability and power to receive the Spirit of God which others have not. Now this, as I ſhall fully manifeſt afterwards, is merely from the Holy Ghoſt himſelf and his grace; reſpect being had herein only unto the order of his operations in us, ſome being preparatory for, and diſpoſitive unto other; one being inſtituted as the means of obtaining another, the whole being the effect of the free gift of God. For we do not make ourſelves to differ from others, nor have we any thing that we have not received, 1 Cor. iv. 7. Wherefore the receiving of the Holy Ghoſt, intended in that expreſſion of our Saviour, with reſpect whereunto ſome are able to receive him, ſome are not, is not abſolute, but with reſpect unto ſome certain work and end. And this, as is plain in the context, is the receiving of him as a comforter and a guide in ſpiritual truth. Hereunto faith in Jeſus Chriſt, which alſo is an effect and fruit of the ſame Spirit, is antecedently required. In this ſenſe therefore believers alone can receive him, and are enabled ſo to do by the grace which they have received from him in their firſt converſion unto God. But (2dly,) it will be ſaid, that we are bound to pray for him before we receive him; and therefore the beſtowing of him depends on a condition to be by us fulfilled. For the promiſe is, *that our heavenly Father will give the Holy Spirit unto them that aſk him*, Luke xi. 13. But this doth not prove the beſtowing and receiving of him not to be abſolutely free. Nay it proves the contrary. It is *Gratia indebita*, undeſerved grace, that is the proper object of prayer. And God, by theſe encouraging promiſes, doth not abridge the liberty of his own will, nor derogate from the freedom of his gifts and grace, but only directs us into the way whereby we may be made partakers of them, unto his glory, and our own advantage. And this alſo belongs unto the order of the communication of the grace of the Spirit unto us. This very praying for the Spirit is a duty which we cannot

perform without his aſſiſtance. For *no man can call Jeſus Lord but by the Holy Ghoſt*, 1 Cor. xii. 3. He helps us, as a ſpirit of grace and ſupplication, to pray for him as a ſpirit of joy and conſolation.

SECT. 6.—(3.) This is ſuch a gift as in God proceeds from bounty: for God is ſaid to give him unto us richly, Tit. iii. 6. This will be ſpoken unto in the fourth way of his communication. Only I ſay, at preſent, the greatneſs of a gift, the free mind of the giver, and want of deſert or merit in the receiver, are that which declare bounty to be the ſpring and fountain of it. And all theſe concur to the height in God's giving of the Holy Ghoſt.

SECT. 7.—Again, on the part of them who receive this gift, privilege and advantage are intimated. They receive a gift and that from God, and that a great and ſingular gift from divine bounty. Some, indeed receive him in a ſort as to ſome ends and purpoſes, without any advantage finally unto their own ſouls. So do they who *prophcſy and caſt out devils by his power in the name of Chriſt*, and yet continuing workers of iniquity are rejected at the laſt day, Matth. vii. 22, 23. Thus it is with all who receive his gifts only, without his grace to ſanctify their perſons and their gifts, and this whether they be ordinary or extraordinary; but this is only by accident. There is no gift of the Holy Ghoſt, but is good in its own nature, tending to a good end, and is proper for the good and advantage of them by whom it is received. And although the direct end of ſome of them be not the ſpiritual good of them on whom they are beſtowed, but the edification of others; *for the manifeſtation of the Spirit is given unto every man to profit withal*, 1 Cor. iv. 12, 17. yet there is that excellency and worth in them, and that uſe may be made of them, as to turn greatly to the advantage of them that receive them. For although they are not grace, yet they ſerve to ſtir up and give an edge unto grace, and to draw it out unto exerciſe, whereby it is ſtrengthened and increaſed.

And they have an influence into glory; for it is by the abilities which they give, that ſome are made wiſe and effectual inſtruments for the turning of many to righteouſneſs, who ſhall ſhine as the brightneſs of the firmament, and as the ſtars for ever and ever, Dan. xii. 3. But the unbelief, ingratitude and luſts of men, can ſpoil theſe and any other good things whatever. And theſe things will afterwards in particular fall under our conſideration. In general, to be made partaker of the Holy Ghoſt, is an ineſtimable privilege and advantage, and as ſuch is propoſed by our Saviour, John xiv. 17.

Sect. 8.—Secondly; God is ſaid to ſend him. Pſal. civ. 30. *Thou ſendeſt forth thy Spirit.* John xiv. 26. *The Father will ſend the Holy Ghoſt in my name.* This is alſo ſpoken of the Son; *I will ſend unto you the Comforter from the Father*, John xv. 26. John xvi. 7. And, in the accompliſhment of that promiſe, it is ſaid, he poured him forth, Acts ii. 33. Gal. iv. 6. *God hath ſent forth the Spirit of his Son in your hearts;* and in other places, the ſame expreſſion is uſed. Now this, upon the matter, is the ſame with the former of giving him, arguing the ſame authority, the ſame freedom, the ſame bounty: only the word naturally includes in its ſignification a reſpect unto a local motion. He which is ſent, removeth from the place where he was, from whence he is ſent, unto a place where he was not, whither he was ſent. Now this cannot properly be ſpoken of the Holy Ghoſt. For he being God by nature, is naturally omnipreſent, and an omnipreſence is inconſiſtent with a local mutation. So the Pſalmiſt expreſsly, Pſal. cxxxix. 7, 8. *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven*, &c. There muſt therefore a metaphor be allowed in this expreſſion, but ſuch a one as the ſcripture, by the frequent uſe of it, hath rendered familiar unto us. Thus God is ſaid *to ariſe out of his place, to bow the heavens and come down; to come down and ſee what is done in the earth*, Gen. xviii. 21. Iſa. lxiv. 1. That theſe things

are not ſpoken properly of God, who is immenſe, all men acknowledge. But where God begins to work in any place, in any kind, where before he did not do ſo, he is ſaid to come thither; for ſo muſt we do, we muſt come to a place before we can work in it. Thus the ſending of the Holy Ghoſt includeth two things as added unto his being given. (1.) That he was not before in or with that perſon, or amongſt thoſe perſons for that eſpecial work and end which he is ſent for. He may be in them, and with them, in one reſpect, and be afterwards ſaid to be ſent unto them in another: So our Lord Jeſus Chriſt promiſeth to ſend the Holy Ghoſt unto his diſciples as a Comforter, whom they had received before as a ſanctifier. *I will*, ſaith he, *ſend him unto you, and you know him, for he dwelleth with you*, John xiv. 17. He did ſo as a ſanctifier, before he came unto them as a comforter. But in every coming of his, he is ſent for one eſpecial work or another. And this ſufficiently manifeſts, that in his gifts and graces he is not common unto all. A ſuppoſition thereof would leave no place for this eſpecial act of ſending him, which is done by choice and diſtinction of the object. Much leſs is he a light which is always in all men, and which all men may be in if they pleaſe. For this neither is nor can be abſent, in any ſenſe, from any one at any time. (2.) It denotes an eſpecial work there or on them, where and on whom, there was none before of that kind. For this cauſe is he ſaid to be ſent of the Father. * No local motion then is intended in this expreſſion, only there is an alluſion thereunto. For as a creature cannot produce any effects where it is not, until it either

* Etenim ſi de loco procedit Spiritus et in locum tranſit, et ipſe Pater in loco invenitur et Filius: ſi de loco exit quem Pater mittit aut Filius, utique de loco tranſiens Spiritus et progrediens, et Patrem ſicut corpus ſecundum impias interpretationes relinquere videtur et Filium. Hoc ſecundum eos loquor qui putant quod habet Spiritus deſcenſorium motum; venit non de loco in locum, ſed de diſpoſitione conſtitutionis in ſalutem Redemptionis.—Ambroſ. de Sp. Sanct. lib. 1 cap. 10.

be ſent thither, or go thither of its own accord; ſo the Holy Ghoſt produceth not the bleſſed effects of his power and grace, but in and towards them unto whom he is given and ſent by the Father. How, in anſwer hereunto, he is ſaid himſelf to come, ſhall be afterwards declared. And it is the perſon of the Spirit which is ſaid to be thus ſent; for this belongs unto that holy diſpenſation of the ſeveral perſons of the Trinity in the work of our ſalvation. And herein the Spirit, in all his operations, is conſidered as ſent of the Father, for the reaſons before often intimated.

Sect. 9.—Thirdly; God is ſaid to *miniſter the Spirit;* Gal. iii. 5. *He that miniſtreth the Spirit unto you,* ὁ ὢν ἐπιχορηγων ὑμιν το πνευμα; he that gives you continual or abundant ſupplies of the Spirit. χορηγεω, is to give a ſufficiency of any thing; and χορηγια and χορηγκμα are *dimenſum*, a ſufficiency of proviſion. An addition thereunto is ἐπιχορηγια, whereby the communication of the Spirit is expreſſed. Phil. i. 19. *For I know that this ſhall turn to my ſalvation through your prayers,* ϗ ἐπιχορηγιας τυ πνευτος τυ Χριςυ, *and the additional ſupply of the Spirit of Jeſus Chriſt.* That Spirit, and its aſſiſtance, he had before received; but he yet ſtood in need of a daily further ſupply. So is the word uſed conſtantly for the adding of one thing to another, or one degree of the ſame thing unto another, 2 Pet. i. 5. ἐπιχορηγησατε ἐν τη πιςει ὑμων ἀρετην, *add to your faith virtue;* or in your faith make an increaſe of virtue. When therefore God is thus ſaid to miniſter the Spirit, it is his continual giving out of additional ſupplies of his grace by his Spirit which is intended. For the Holy Spirit is a voluntary agent, and diſtributes unto every one as he will. When therefore he is given and ſent unto any, his operations are limited by his own will, and the will of him that ſends him. And therefore do we ſtand in need of ſupplies of him, and from him, which are the principal ſubject matter of our prayers in this world.

Sect. 10.—Fourthly; God is ſaid to *put his Spirit*

in or upon men; and this alſo belongeth unto the manner of his diſpenſation; Iſaiah xlii. 1. *Behold my ſervant whom I uphold, I have put my Holy Spirit upon him.* The word there indeed is נתתי, I have given my Holy Spirit upon him, but becauſe עליו *upon him* is joined to it, it is by ours rendered by *put*. As alſo Ezek. xxxvii. 14. where בכם in *you* is added; put my Spirit in you. The ſame is plainly intended with that, Iſaiah lxiii. 11. קדשו הסם בורבו אא רוח, that put his Holy Spirit in the midſt of them. Hence נתתי, I have given, or I will give, Iſa. xlii. 1. is rendered by δησω, Matth. xii. 18. δησω το πνευμα μυ ἐπ' ἀυτον, *I will put my Spirit upon him.* The word נתן then uſed in this ſenſe, doth not denote the granting or donation of any thing, but its actual beſtowing, as סם doth. And it is the effectual acting of God in this matter that is intended. He doth not only give and ſend his Spirit unto them to whom he deſigns ſo great a benefit and privilege, but he actually collates and beſtows him upon them. * He doth not ſend him unto them, and leave it in their wills and power, whether they will receive him or no; but he ſo effectually collates and puts him in them or upon them, as that they ſhall be actually made partakers of him. He efficaciouſly endows their hearts and minds with him for the work and end which he is deſigned unto. So Exod. xxxi. 6. *I have put wiſdom*, is as much as I have *filled them with wiſdom*, verſe 2. So then, where God intendeth unto any the benefit of his Spirit, he will actually and effectually collate him upon them. He doth not indeed always do this in the ſame manner. Sometimes he doth it, as it were, by a ſurprizal, when thoſe who receive him are neither aware of it, nor do deſire it. So the Spirit of the Lord, as a Spirit of prophecy, came

* Quid igitur Spiritus Sancti operatione Divinius, cum etiam benedictionum ſuarum præſentem Spiritum Deus ipſe teſteur, dicens, Ponam Spiritum meum ſuper ſemen tuum, et benedictiones meas ſuper Filios tuos, nulla enim poteſt eſſe plena benedictio niſi per infuſionem Spiritus Sancti. Ambroſ. de Sp. Sancto. lib. 1. cap. 7.

upon Saul, when his mind was remote and enſtranged from any ſuch thoughts. In like manner, the Spirit of God came upon Eldad and Medad in the camp; when the other elders went forth unto the tabernacle to receive him, Num. xi. 27. And ſo the ſpirit of prophecy came upon moſt of the prophets of old, without either expectation or preparation on their parts; So Amos giveth an account of his call unto his office, chap. vii. 14, 15. *I was* ſaith he, *no prophet, neither was I a prophet's ſon, but I was an herdman, and a gatherer of Sycomore fruits. And the Lord took me as I followed the flock, and the Lord ſaid unto me go prophecy.* He was not brought up with any expectation of receiving this gift. He had no preparation for it, but God ſurprized him with his call and gift as he followed the flock. Such alſo was the call of Jeremiah, chap. i. 5, 6, 7. So vain is the diſcourſe of Maimonides, on this ſubject, preſcribing various natural and moral preparations for the receiving of this gift. But theſe things were extraordinary. Yet I no way doubt but that God doth yet continue to work grace in many by ſuch unexpected ſurprizals, the manner whereof ſhall be afterwards inquired into. But ſometimes, as to ſome gifts and graces, God doth beſtow his Spirit, where there is ſome preparation and co-operation on our part. But wherever he deſigns to put or place him, he doth it effectually.

Fifthly; God is ſaid to pour him out; and that frequently, Prov. i. 23. הנה אביעה לכם רוחי *behold I pour out my Spirit unto you.* נבע ſignifies *ebullire more ſcaturiginis*, to bubble up as a fountain. * Hence the words are rendered by Theodot ἀναβλυσω ὑμιν πνευμα μου; *ſcaturire faciam*; I will cauſe my Spirit to ſpring out unto you as a fountain; and it is frequently applied unto ſpeaking, when it ſignifies *eloqui aut proferre verba more*

* Significat autem effuſionis verbum largam et divitem muneris abundantiam; itaque cum unus quis alicubi aut duo Spiritum Sanctum accipiant non dicitur effundam de Spiritu meo, ſed tunc quando in univerſas gentes munus Spiritus Sancti redundaverit.—Dydim. de Sp. Sanc. lib. 1.

ſcaturiginis. See Pſal. lxxii. 2. Pſal. cxlv. 7. And בער alſo, which ſome take to be the root of אביעה Prov. i. 23. hath the ſame ſinification. And the word hath a double lively metaphor. For the proceeding of the Spirit from the Father, is compared to the continual riſing of the waters of a living ſpring; and his communication unto us, to the overflowing of thoſe waters, yet guided by the will and wiſdom of God. Iſa. xxxii. 15. Until the Spirit be poured upon us from on high, and the wilderneſs be a fruitful field. עלי מורוה ממרום ערה עד יערה. is indeed ſometimes to pour out, but more properly, and more commonly, to uncover, to make bare, to reveal. Until the Spirit be *revealed from on high*. There ſhall be ſuch a plentiful communication of the Spirit, as that he and his work ſhall be made open, revealed and plain. Or the Spirit ſhall be bared, as God is ſaid to make his arm bare when he will work mightily and effectually. Iſa. xliv. 3. *I will pour my Spirit upon thy ſeed, and my bleſſing upon thine offspring.* צק the word here is ſo to pour a thing out, as that it cleaveth unto and abideth on that which it is poured out upon. As the Spirit of God abides with them unto whom he is communicated. Ezek. xxxix. 29. *I have poured out my Spirit on the houſe of Iſrael.* שפכתי another word; this is properly to pour out, and that in a plentiful manner. The ſame word that is uſed in that great promiſe, Joel ii. 28. which is rendered, Acts ii. 17. by ἐκχεω, *effundam*. I will pour out my Spirit; and the ſame thing is again expreſſed by the ſame word, Acts x. 45. The gift of the Holy Ghoſt is poured on the Gentiles.

SECT. 12.—Let us then briefly conſider the importance of this expreſſion. And one or two things may be obſerved concerning it in general: As (1.) wherever it is uſed, it hath direct reſpect unto the times of the goſpel. Either it is a part of the promiſes concerning it, or of the ſtory of its accompliſhment under it. But

wherever it is mentioned, the time, ſtate, and grace of the goſpel are intended in it. For the Lord Chriſt was *in all things to have the pre-eminence*, Col. i. 18. And therefore, although God gave his Spirit in ſome meaſure before, yet he poured him not out until he was firſt anointed with his fulneſs. (2.) There is a tacit compariſon in it with ſome other time and ſeaſon, or ſome other act of God, wherein, or whereby, God gave his Spirit before, but not in the way and manner that he intended now to beſtow him. *A larger meaſure* of the Spirit to be now given than was before, or is ſignified by any other expreſſions of the ſame gift, is intended in this word.

Sect. 13.—Three things are therefore comprized in expreſſion: (1.) An eminent act of divine *bounty*. *Pouring forth* is the way whereby bounty from an all-ſufficeing fulneſs is expreſſed. As the *clouds filled with a moiſt vapour pour down rain*, Job xxxvi. 27. *until it water the ridges of the earth abundantly, ſettling the furrows thereof, and making it ſoft with ſhowers*; as Pſal. lxv. 10. which with the things following in that place, ver. 11, 12, 13. are ſpoken allegorically of this pouring out of the Spirit of God from above. Hence God is ſaid to do this richly, Tit. iii. 6. *The renewing of the Holy Ghoſt*; ὃ ἐξεχεεν ἐφ' ἡμας πλουσιως, *which he hath poured forth on us richly*; that is, on all believers who are converted unto God. For the apoſtle diſcourſeth not of the extraordinary gifts of the Holy Ghoſt, which were then given forth in a plentiful manner, but of that grace of the Holy Ghoſt, whereby all that believe are regenerated, renewed, and converted unto God. For ſo were men converted of old by a rich participation of the Holy Ghoſt, and ſo they muſt be ſtill, whatever ſome pretend, or die in their ſins. And by the ſame word is the bounty of God, in other things, expreſſed. The living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17. (2.) This pouring out hath reſpect unto the gifts and graces of the Spirit, and not unto his per-

ſon. For where he is given, he is given abſolutely, and as to himſelf, not more or leſs; but his gifts and graces may be more plentifully and abundantly given at one time than at another, to ſome perſons than to others. Wherefore this expreſſion is metonymical, that being ſpoken of the cauſe which is proper to the effect; the Spirit being ſaid to be poured forth, becauſe his graces are ſo. (3.) Reſpect is had herein unto ſome eſpecial works of the Spirit. Such are the purifying or ſanctifying, and the comforting or refreſhing them on whom he is poured. With reſpect unto the firſt of theſe effects, he is compared both unto fire and water. For both fire and water have purifying qualities in them, though towards different objects, and working in a different manner. So by fire are metals purified and purged from their droſs and mixtures, and by water are all other unclean and defiled things cleanſed and purified. Hence the Lord Jeſus Chriſt, in his work by his Spirit, is at once compared unto a refiner's fire and to Fuller's ſoap, Mal. iii. 2, 3. becauſe of the purging, purifying qualities that are in fire and water. And the Holy Ghoſt is expreſsly called a Spirit of burning, Iſa. iv. 4. For by him are the veſſels of the houſe of God, that are of gold and ſilver, refined and purged, as thoſe that are but of wood and ſtone are conſumed. And when it is ſaid of our Lord Jeſus, that he ſhould baptize with the Holy Ghoſt, and with fire, Luke iii. 16. it is but ἐν διὰ δυοῖν the ſame thing doubly expreſſed, and therefore mention is made only of the Holy Ghoſt, John i. 33. But the Holy Ghoſt was in his diſpenſation to purify and cleanſe them, as fire doth gold and ſilver. And, on the ſame account, is he compared to water, Ezek. xxxvi. 35. *I will ſprinkle clean water upon you, and you ſhall be clean;* which is expounded ver. 26. by a *new Spirit will I put within you*, which God calls his Spirit, Jer. xxxii. 39. So our Saviour calls him *rivers of water*, John. vii. 38, 39. ſee Iſa xliv. 3. And it is with regard unto his purifying, cleanſing. and ſanctify-

ing our natures, that he is thus called. With reſpect therefore, in an eſpecial manner hereunto, is he ſaid to be poured out. So our apoſtle expreſsly declares, Tit. iii. 4, 5, 6. Again, it reſpects his comforting and refreſhing them on whom he is poured. Hence is he ſaid to be poured down from above, as rain that deſcends on the earth; Iſa. xliv. 3. *I will pour water upon him that is thirſty, and floods upon the dry ground;* that is, *I will pour my ſpirit on thy ſeed, and my bleſſing upon thy offſpring; and they ſhall ſpring up as among the graſs, as willows by the water-courſes*, ver. 4. ſee chap. xxxv. 6,7. He comes upon the dry parched barren ground of the hearts of men, with his refreſhing fructifying virtue and bleſſing, cauſing them to ſpring and bring forth fruits in holineſs and righteouſneſs to God, Heb. vi. 7. And in reſpect unto his communication of his Spirit, is the Lord Chriſt ſaid to *come down like rain upon the mown graſs, as ſhowers that water the earth*, Pſal. lxxii. 6. The good Lord give us always of theſe waters and refreſhing ſhowers.

And theſe are the ways in general whereby the diſpenſation of the Spirit from God, for what end or purpoſe ſoever it be, is expreſſed.

Sect. 14.—We come nextly to conſider what is aſcribed unto the Spirit himſelf, in a way of compliance with theſe acts of God, whereby he is given and adminiſtered. Now theſe are ſuch things or actions as manifeſt him to be a voluntary agent; and that not only as to what he acts or doth in men, but alſo as to the manner of his coming forth from God, and his application of himſelf unto his work. And theſe we muſt conſider as they are declared unto us in the ſcripture.

The firſt and moſt general expreſſion hereof is, that he proceedeth from the Father; and being the Spirit of the Son, he proceedeth from him alſo in like manner, John xv. 25. The Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. There is a twofold ἐκπορευσις or proceſſion of the Holy Ghoſt. The one

is φυσικη or ὑποσατικη, natural or perſonal. This expreſſeth his eternal relation to the perſons of the Father and the Son. He is of them by an eternal emanation or proceſſion. * The manner hereof unto us in this life is incomprehenſible. Therefore it is rejected by ſome who will believe no more than they can put their hands into the ſides of. And yet are they forced, in things under their eyes, to admit of many things which they cannot perfectly comprehend. But we live by faith, and not by ſight. † This is enough unto us that we admit nothing in this great myſtery but what is revealed, and nothing is revealed unto us that is inconſiſtent with the being and ſubſiſtence of God. For this proceſſion or emanation includes no ſeparation or diviſion in or of the divine nature, but only expreſſeth a diſtinction in ſubſiſtence, by a property peculiar to the Holy Spirit: But this is not that which at preſent I intend. The conſideration of it belongeth unto the doctrine of the Trinity in general and hath been handled elſewhere. Secondly, There is an ἐκπορευσις or proceſſion of the Spirit, which is οἰκονομικη or diſpenſatory. This is the egreſs of the Spirit in his application of himſelf unto his work. A voluntary act

* Spiritus Sanctus qui a Patre et Filio procedit, nec ipſe cœpit; quia proceſſio ejus continua eſt, et ab eo qui non coepit. in Symbol. Apoſtol. cap. 3.

Spiritus quidem Sanctus nec ingenitus eſt nec genitus alicubi dicitur, ne ſi ingenitus diceretur ſicut Pater, duo Patres in Sancta Trinitate intelligerentur; aut ſi genitus diceretur ſicut Filius, duo itidem Filii in eadem eſtimarentur eſſe Sancta Trinitate: ſed tantummodo procedere de Patre et Filio ſalva fide dicendum eſt. Qui tamen non de Patre procedit in Filium, et de Filio procedit ad Sanctificandam creaturam, ſicut quidam male intelligentes credendum eſſe putabant, ſed ſimul de utroque procedit. Quia Pater talem genuit Filium, ut quemadmodum de ſe, ita et de illo quoque procedat Spiritus Sanctus. Auguſt. Sermo 38. de Tempore.

† Ου γαρ ἐπειδαν παμπαν ἀκαταληπτον το Θειον δια τυτο πυ παντως μηδολως ζητειν περι ἀυτυ προσηκεν, ἀλλ' ἐν ραστωνη ϑ τυ βιυ καταναλισκειν χρονον. Κατα δε το μετρον το μεριϛϑεν ἐκαϛω παρα τυ κυριυ, της γνωσεως την ἐξετασιν φιλοπονως ποιεϛϑαι. Ὁτι μεν ἀκαταληπτον ἀκριβως πεπεισμενυς. Ἐφ ὁσον ϑ χωρυμεν δια της ϑεωριας, ἐαυτυς ἐκεινω συναπλοντας.—Juſtin. Martyr. Expoſitio Fidei de recta Confeſſ.

it is of his will, and not a neceſſary property of his perſon. And he is ſaid thus to proceed from the Father, becauſe he goeth forth or proceedeth in the purſuit of the counſels and purpoſes of the Father, and as ſent by him to put them into execution, or to make them effectual. And in like manner he proceedeth from the Son, ſent by him for the application of his grace unto the ſouls of his elect, John xv. 16. It is true, this proves his eternal relation to the Father, and the Son, as he proceeds from them, or receives his peculiar perſonal ſubſiſtence from them; for that is the ground of this order of operation. But it is his own perſonal voluntary acting that is intended in the expreſſion. And this is the general notation of the original of the Spirit's acting in all that he doth. He proceedeth or cometh forth from the Father. Had it been only ſaid that he was given and ſent, it could not have been known that there was any thing of his own will in what he did, whereas he is ſaid to divide unto every one as he will. But in that ἐκπορεύεται, he proceedeth of his own accord unto his work, his own will and condeſcenſion is alſo aſſerted. And this his proceeding from the Father, is in compliance with his ſending of him to accompliſh and make effectual the purpoſes of his will and the counſels of his grace.

Sect. 16.—Secondly; To the ſame purpoſe he is ſaid to come; John xv. 26. *When the Comforter is come.* John xvi. 7. *If I go not away the Comforter will not come;* ver. 8. and when he is come. So is he ſaid to come upon perſons. We ſo expreſs it, 1 Chron. xii. 18. The Spirit came upon Amaſai, רוח לבשה את עמשי. And the Spirit clothed Amaſai; poſſeſſed his mind as a man's clothes cleave unto him, Acts ix. 6. The Holy Ghoſt came on them and they propheſied; ἐλθε. Ἔρχομαι to come is as it were the *Terminus ad Quem* of ἐκπορευομαι, going forth or proceeding. For there is in theſe expreſſions an alluſion unto a local motion, whereof theſe two words denote the beginning and the end. The firſt intendeth his voluntary application of himſelf to his work,

the other his progreſs in it; ſuch condeſcenſions doth God make uſe of in the declaration of his divine actings to accommodate them unto our underſtandings, and to give us ſome kind of apprehenſion of them. He proceedeth from the Father, as given by him, and cometh unto us, as ſent by him. The meaning of both is, that the Holy Ghoſt, by his own will and conſent, worketh in the purſuit of the will of the Father, there, and that where, and what he did not work before. † And as there is no local motion to be thought of in theſe things, ſo they can in no tolerable ſenſe be reconciled to the imagination of his being only the inherent virtue, or an actual emanation and influence of the power of God. And hereby is our faith and obedience regulated in our dealing with God about him. For we may both pray the Father that he would give and ſend him unto us according to his promiſe; and we may pray to him to come unto us to ſanctify and comfort us, according to the work and office that he hath undertaken. This is that which we are taught hereby. For theſe revelations of God are for our inſtruction in the obedience of faith.

SECT. 17.—Thirdly; He is ſaid to fall on men; Acts x. 44. *While Peter yet ſpake theſe words, the Holy Ghoſt fell on all them which heard the word.* So chap. xi. 4. Where Peter repeating the ſame matter, ſays, The Holy Ghoſt fell on them as on us at the beginning: that is, Acts, ii. 4. A greatneſs and ſuddenneſs, in a ſurprizal, is intended in this word. As when the fire fell down from heaven (which was a type of him) upon the altar and ſacrifice of Elijah, the people that ſaw it were amazed, and falling on their faces cried out, the Lord he is God, 1 Kings xviii. 38, 39. When men are no way in expectation of ſuch a gift, or when they have

† Nullus ſine Deo, neque ullus non in Deo locus eſt. In Cœlis eſt, in Inferno eſt, ultra Maria eſt. Ineſt interior, excedit exterior. Itaque cum habet atque habetur, neque in aliquo ipſe, neque non in omnibus eſt. Hilar. lib. 1. de Trinitat.

an expectation in general, but are ſuddenly ſurprized as to the particular ſeaſon, it is thus declared. But whereever this word is uſed, ſome extraordinary effects evidencing his preſence and power do immediately enſue, Acts x. 44, 46. And ſo it was at the beginning of his effuſion under the New Teſtament, Acts ii. 4. & viii. 16.

SECT. 18.—Fourthly; Being come, he is ſaid to reſt on the perſons to whom he is given and ſent; Iſa. xi. 3. *And the Spirit of the Lord ſhall reſt upon him.* This is interpreted abiding and remaining, John i. 32, 33. Numb. xi. 25, 26. *The Spirit of the Lord reſted on the elders. So the Spirit of Elijah reſted on Eliſha,* 2 Kings ii. 15. 1 Pet. iv. 14. *The Spirit of God and of glory reſteth on you.* Two things are included herein; (1.) Complacency. (2.) Permanency. Firſt, He is well pleaſed in his work wherein he reſts. So where God is ſaid to reſt in his love, he doth it with joy and ſinging, Zeph. iii. 17. So doth the Spirit rejoice where he reſts. Secondly, He abides where he reſts. Under this notion is this acting of the Spirit promiſed by our Saviour. *He ſhall abide with you forever,* John xiv. 16. He came only on ſome men by a ſudden ſurprizal, to act in them, and by them, ſome peculiar work and duty. To this end he only tranſiently affected their minds with his power. But where he is ſaid to reſt, as in the works of ſanctification and conſolation, there he abides and continues with complacency and delight.

SECT. 19.—Fifthly; He is ſaid to depart from ſome perſons. So it is ſaid of Saul, 1 Samuel, xvi. 14. *The Spirit of the Lord departed from him. And David prays that God would not take his Holy Spirit from him,* Pſal. li. 11. And this is to be underſtood anſwerably unto what we have diſcourſed before about his coming, and his being ſent. As he is ſaid to come, ſo is he ſaid to depart; and as he is ſaid to be ſent, ſo is he ſaid to be taken away. His departure from men, therefore, is his ceaſing to work in them, and on them, as formerly; and, as far as this is penal, he is ſaid to be taken away.

So he departed, and was taken away from Saul, when he no more helped him with that ability for kingly government, which, before he had by his aſſiſtance. And this departure of the Holy Ghoſt from any, is either total or partial only. Some, on whom he hath been beſtowed for the working of ſundry gifts for the good of others, with manifold convictions by light and general aſſiſtance unto the performance of duties, he utterly deſerts, and gives them up unto themſelves and their own heart's luſts. Examples hereof are common in the world. Men who have been made partakers of many gifts of the Holy Ghoſt, and been in an eſpecial manner enlightened, and under the power of their convictions, carried out unto the profeſſion of the goſpel, and the performance of many duties of religion; yet, being entangled by temptations, and overcome by the power of their luſts, relinquiſh all their beginnings and engagements, and turn wholly unto ſin and folly. From ſuch perſons the Holy Ghoſt utterly departs; all their gifts dry up and wither; their light goeth out, and they have darkneſs inſtead of a viſion. The caſe of ſuch is deplorable; *for it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them*, 2 Pet. ii. 21. And ſome of theſe add deſpight and contempt of that whole work of the Spirit of God, whereof themſelves were made partakers, unto their apoſtacy. And the condition of ſuch profligate ſinners is for the moſt part irrecoverable, Heb. vi. 4, 5, 6. chap. x. ver. 26, 27, 28, 29, 30. From ſome he withdraweth and departeth partially only, and that moſtly but for a ſeaſon. And this departure reſpects the grace, light, and conſolation which he adminiſters unto believers, as to the degrees of them, and the ſenſe of them, in their own ſouls. On whom he is beſtowed to work theſe things in a ſaving way, from them he never utterly or totally departs. This our bleſſed Saviour plainly promiſeth

and aſſerteth; John iv. 14. *Whoſoever drinketh of the water that I ſhall give him ſhall never thriſt; but the water that I ſhall give him ſhall be in him a well of water ſpringing up into everlaſting life.* That this well of living water is his ſanctifying Spirit, himſelf declares, John vii. 37, 38. He who hath received him, ſhall never have a thriſt of total want and indigence any more. Beſides, he is given unto this end by virtue of the covenant of grace. And the promiſe is expreſs therein, that he ſhall *never depart from them* to whom he is given, Iſa. lix. 21. Jer. xxxi. 33. chap. xxxii. 39, 40. Ezek. xi. 19, 20. But, now, as to the degrees and ſenſible effects of theſe operations, he may depart and withdraw from believers for a ſeaſon. Hence they may be left unto many ſpiritual decays and much weakneſs, the things of grace that *remain in them* as it were *ready to die*, Revel. iii. 2. and they may apprehend themſelves deſerted and forſaken of God. So did Sion, Iſa. xl. 27. chap. xlix. 15. For therein doth God *hide himſelf*, Iſa. xliv. 15. or forſake his *people for a moment*, chap. liv. 7. He *hides himſelf and his wrath*, chap. lvii. 17. Theſe are the things which David ſo often and ſo bitterly complaineth of, and which with ſo much earneſtneſs he contendeth and wreſtleth with God to be delivered from. Theſe are thoſe ſpiritual deſertions which ſome of late have laden with reproach, contempt, and ſcorn. All the apprehenſions and complaints of the people of God about them, they would repreſent as nothing but the idle imaginations of diſtempered brains, or the effects of ſome diſorder in their blood and animal ſpirits. I could, indeed, eaſily allow, that men ſhould deſpiſe and laugh at what is declared as the experience of profeſſors at preſent. Their prejudice againſt their perſons will not allow them to entertain any thoughts of them but what are ſuited unto folly and hypocriſy. But at this, I acknowledge, I ſtand amazed; that whereas theſe things are ſo plainly, ſo fully, and frequently declared in the ſcriptures, both as to the actings of God

and his Holy Spirit in them, and as to the ſenſe of thoſe concerned about them; whereas the whole of God's dealings, and believers application of themſelves to him in this matter, are ſo graphically examplified in ſundry of the holy ſaints of old, as Job, David, Heman, and others, and great and plentiful proviſion is made in the ſcripture for the direction, recovery, healing, and conſolation of ſouls in ſuch a condition; yet men profeſſing themſelves to be Chriſtians, and to believe the word of God at leaſt not to be a fable, ſhould dare to caſt ſuch opprobrious reproaches on the ways and works of God. The end of theſe attempts can be no other but to decry all real intercourſe between God and the ſouls of men, leaving only an outſide form or ſhape of religion, not one jot better than Atheiſm.

Neither is it only what concerns ſpiritual deſertions, whoſe nature, cauſes, and remedies, are profeſſedly, and at large, handled by all the caſuiſtical divines, even the Roman church, but the whole work of the Spirit of God upon the hearts of men, with all the effects produced in them with reſpect unto ſin and grace, that ſome men, by their odious and ſcurrilous expreſſions endeavour to expoſe to contempt and ſcorn; S. P. p. 339, 340, 341, 342. Whatever trouble befals the minds of men upon the account of the ſenſe of the guilt of ſin, whatever darkneſs and diſconſolation they may undergo through the diſpleaſure of God, and his withdrawing of the wonted influences of his grace, love, and favour towards them; whatever peace, comfort, or joy they may be made partakers of by a ſenſe of the love of God ſhed abroad in their hearts by the Holy Ghoſt, it is all aſcribed in the moſt opprobrious language unto melancholy reeks and vapours, whereof a certain and mechanical account may be given by them who underſtand the anatomy of the brain. To ſuch an height of profane Atheiſm is the daring pride and ignorance of ſome in our days arrived.

SECT. 20.—There remaineth yet one general adjunct

of the diſpenſation and work of the Holy Ghoſt, which gives a further deſcription of the manner of it; which I have left unto a ſingle conſideration. This is that which is mentioned, Heb. ii. 4. God witneſſing unto them with ſigns and wonders, with divers miracles καὶ πνευματος ἁγιου μερισμοις, and gifts ſay we of the Holy Ghoſt. But μερισμοι, are diſtributions or partitions. And hence advantage is taken by ſome to argue againſt his very being. So Crellius contends that the Holy Ghoſt here is taken paſſively, or that the expreſſion πνευματος ἁγιου σημεια is *genitivus materiæ* Wherefore he ſuppoſes that it followeth, that the Holy Ghoſt himſelf may be divided into parts, ſo that one may have one part and parcel of him, and another may have another part. How inconſiſtent this is, with the truth of his being and perſonality, is apparent. But yet neither can he give any tolerable account of the diviſion and partition of that power of God which he calls the Holy Ghoſt, unleſs he will make the Holy Spirit to be a quality in us, and not in the divine nature, as Juſtin Martyr affirms Plato to have done, and ſo to be divided. * And the interpretation he uſeth of the words is wreſted, perverſe, and fooliſh. For the contexture of them requires that the Holy Ghoſt be here taken actively, as the author of the diſtribution

* Ταυτα, οἰμαι, σαφως παρα τον περι τω ἁγιω πνευματος μεμαθηκως Πλατων, εἰς το της ἀρετης ὀνομα μεταφερων φαινεται. Ὁμοιως γαρ ὡσπερ οἱ ἱεροι προφηται το ἑν καὶ το αὐτο πνευμα εἰς εττα πνευματα μεριζεσθαι φασιν, ὁτω καὶ αὐτος μιαν καὶ την αὐτην ὀνομαζων ἀρετην, ταυτην εἰς τεσσαρας ἀρετας μεριεσθαι λεγει.—Juſtin. Martyr ad Græc. Cohortat.

Aliter ſtatuit Cyprianus ſeu quiſquis ſuis Author lib. de Spirit Sanct. inter Opera Cypriani. Hic eſt Spiritus Sanctus quem Magi in Aegypto tertii ſigni oſtenſione convicti, cum ſua defeciſſe præſtigia faterentur, Dei digitum appellabant, et antiquis Philoſophis ejus intimarunt preſentiam defuiſſe. Et licet de Patre et Filio aliqua ſenſiſſent Platonici, Spiritus tamen tumidus et humani appetitor favoris ſanctificationem mentis Divinæ mereri non potuit, et ubi ad profunditatem Sacramentorum deventum eſt, omnis eorum caligavit ſubtilitas, nec potuit infidelitas Sanctitudini propinquare. Cyp. de Spirit. Sanct.

mentioned. He gives out of his gifts and powers unto men in many parts, not all to one, not all at once; not all in one way, but ſome to one, ſome to another, ſome at one time, ſome at another, and that in great variety. The apoſtle, therefore, in this place declares, that the Holy Spirit gave out various gifts unto the firſt preachers of the goſpel, for the confirmation of their doctrine, according to the promiſe of our Saviour, John xv. 26, 27. Of theſe he mentions in particular, σημεια, *ſigns*. That is, miraculous works wrought to ſignify the preſence of God by his power with them that wrought them; ſo, giving out his approbation of the doctrine which they taught. Secondly, Τερατα, *prodigies* or wonders, works beyond the power of nature or energy of natural cauſes wrought to fill men with wonder and admiration; manifeſting το θειον, and ſurpriſing men with a ſenſe of the preſence of God. Thirdly, Δυναμεις *mighty works* of ſeveral ſorts, ſuch as opening of the eyes of the blind, raiſing the dead, and the like. Theſe being mentioned, there is added in general μεριſμοι πνευματος αγιου, that is, מתנות הרוח הקדוש *gifts of the Holy Ghoſt*. For theſe, and other like things, did the Holy Ghoſt work and effect to the end mentioned. And theſe diſtributions are from him as the ſigns and wonders were, that is, effects of his power; only there is added an intimation how they are all wrought by him, which is by giving them a power for their operation, variouſly dividing them amongſt thoſe on whom they were beſtowed; and that as it is added, κατα την αυτου θελησιν according unto his own will. And this place is ſo directly and fully expounded, 1 Cor. xii. 7, 8, 9, 10, 11. that there is no room of exception left unto the moſt obſtinate. And that place having been opened before in the entrance of this diſcourſe, I ſhall not here call it over again. Theſe μεριſμοι, therefore, are his gifts, which as parts and parcels of his work he giveth out in great

variety. * To the ſame purpoſe are his operations deſcribed, Iſa. xi. 2, 3. *The Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and underſtanding, the Spirit of counſel and of might, the Spirit of knowledge and of the fear of the Lord.* He is firſt called the Spirit of the Lord to expreſs his being and nature; and then he is termed the Spirit of wiſdom and of counſel, &c. That is he who is the author of wiſdom and counſel, and the reſt of the graces mentioned, who divides and diſtributes them according to his own will. That variety of gifts and graces wherewith believers are endowed and adorned are theſe μερισμοι, or diſtributions of the Holy Spirit. Hence the principle reſpect that we have unto him immediately in our worſhip of him under the New Teſtament is, as he is the author of theſe various gifts and graces. So John ſaluting the churches of Aſia, praying for grace for them *from God the Father, and the ſeven ſpirits that are before his throne*, Rev. i. 4. That is, the Holy Spirit of God, conſidered in his care of the church, and his yielding ſupplies unto it as the author of that perfection of gifts and graces which are and are to be beſtowed upon it. So doth the number of ſeven denote. And therefore whereas our Lord Jeſus Chriſt, as the foundation of his church, was anointed with all the gifts and graces of the Spirit in their perfection, it is ſaid that upon that one ſtone ſhould be *ſeven eyes*, Zech. iii. 9. all the gifts of the ſeven ſpirits of God, or of that Holy Spirit which is the author of them all.

Sect. 21.—All, therefore, that is pleaded for the diviſion of the Holy Ghoſt from this place, is built on the ſuppoſition that we have before rejected; namely, that he is not a divine perſon, but an arbitrary emanation of divine power; and yet neither ſo can the diviſion of the Holy Ghoſt pleaded for, be with any tolerable ſenſe maintained. Crellius ſays, indeed, that all divine inſpira-

* Των τυ ἁγιυ πνευματος ἀξιυμενων ἐϛι διαφορα, πλειον ἡ ἐλαττον λαμβανοντων τυ ἁγιυ πνευματ@ των πιϛευοντων.—Origen Comment. in Matthæum.

tions may be conſidered as one whole, as many waters make up one ſea. In this reſpect the Holy Ghoſt is one, that is, one univerſal made up of many ſpecies, this is *totum logicum.* And ſo he may be divided into his ſubordinate ſpecies. But what ground or colour is there for any ſuch notions in the ſcripture? Where is it ſaid that all the gifts of the Holy Ghoſt do conſtitute or make up one Holy Ghoſt? or the Holy Ghoſt is one in general, becauſe many effects are aſcribed unto him? Or that the ſeveral gifts of the Spirit are ſo many diſtinct kinds of it? The contrary unto all theſe is expreſsly taught; namely, that the one Holy Spirit worketh all theſe things as he pleaſeth, ſo that they are all of them external acts of his will and power. And it is to as little purpoſe pleaded by the ſame author, that he is divided as a natural whole into its parts, becauſe there is mention of a meaſure and portion of him. So God is ſaid not to give him to Jeſus Chriſt by meaſure, John iii. 34. And to every one of us is given grace according to the meaſure of the gift of Chriſt; as though one meaſure of him were granted unto one, and another meaſure to another. But this meaſure is plainly of his gifts and graces. Theſe were beſtowed on the Lord Chriſt in all their fulneſs, without any limitation either as to kinds or degrees. They were poured into him according unto the utmoſt extent and capacity of human nature, and that under an inconceivable advancement by its union unto the Son of God. Others receive his gifts and graces in a limited proportion both as to their kinds and degrees. To turn this into a diviſion of the Spirit himſelf is the greateſt madneſs. And, caſting aſide prejudices, there is no difficulty in the underſtanding of that ſaying of God to Moſes, Numb. xi. 17. *I will take of the Spirit that is on thee, and put it on the elders.* For it is evidently of the gifts of the Spirit, enabling men for rule and government, that God ſpeaketh, and not of the Spirit himſelf. Without any diminution of that Spirit in him, that is of the gifts that he had received, God gave unto them, as

lighting their candle by his. And ſo alſo the double portion of the ſpirit of Elijah, which Eliſha requeſted for himſelf, was only a large and peculiar meaſure of prophetical light, above what other prophets, which he left behind him, had received; 2 Kings ii. 9. He aſked פִּי שְׁנָיִם *os duorum* or *duplex* το διπλουν μερος, or τα διπλα. This expreſſion is firſt uſed, Deut. xxi. 17. where the double portion of the firſt-born is intended. So that probably, it was ſuch a portion among the other prophets, as the firſt-born had among the brethren of the ſame family, which he deſired; and ſo it came to paſs, whence alſo he had the rule and government of them.

BOOK II.

Peculiar Operations of the Holy Spirit, under the Old Teſtament, preparatory for the New.

CHAP. I.

(1.) *The work of the Spirit of God in the new creation; by ſome deſpiſed.*—(2.) *Works under the Old Teſtament preparatory to the new creation.*—(3, 4.) *Diſtribution of the works of the Spirit.*—(5.) *The gift of prophecy; the nature, uſe, and end of it.*—(6.) *The beginning of prophecy.*—(7.) *The Holy Spirit the only author of it.*—(8.) *The name of a prophet; its ſignification, and his work.*—(9.) *Prophecy by inſpiration; whence ſo called.*—(10.) *Prophets how actuated by the Holy Ghoſt.*—(11.) *The adjuncts of prophecy, or diſtinct ways of its communication.*—(12.) *Of articulate voices.*—(13.) *Dreams.*—(14.) *Viſions.*—(15.) *Adjuncts of prophecy. Symbolical actions.*—(16.) *Local mutations.*—(17.) *Whether unſanctified perſons might have the gift of prophecy. The caſe of Balaam.*—(18.) *Anſwered.*—

(19.) *Of writing the ſcriptures.*—(20.) *Three things required thereunto.*—(21.) *Of miracles.*—(22.) *Works of the Spirit of God in the improvement of the natural faculties of the minds of men in things political.*—(23.) *In things moral.*—(24.) *In things corporeal.*—(25.) *In things intellectual and artificial.*—(26.) *In preaching of the word.*

SECT. 1. HAVING paſſed through theſe general things, which are of a neceſſary previous conſideration unto the eſpecial works of the Holy Ghoſt, I now proceed unto that which is the principal ſubject of our preſent deſign. And this is the diſpenſation and work of the Holy Spirit of God, with reſpect unto the new creation and the recovery of mankind, or the church of God thereby. A matter this is of the higheſt importance unto them that ſincerely believe, but moſt violently, and of late virulently, oppoſed by all the enemies of the grace of God and our Lord Jeſus Chriſt. The weight and concernment of the doctrine hereof, have in part been ſpoken unto before. I ſhall, at preſent, add no farther conſiderations to the ſame purpoſe, but leave all that fear the name of God to make a judgment of it by what is revealed concerning it in the ſcriptures, and the uſes whereunto it is in them directed. Many, we know, will not receive theſe things, but whilſt we keep ourſelves in the handling of them unto that word whereby, one day, both we and they muſt either ſtand or fall; we need not be moved at their ignorance, or pride, nor at the fruits and effects of them in reproaches, contempt and ſcorn. For ἐχθ Θεος ἐνδικον ὁμμα.

SECT. 2.—Now the works of the Spirit, in reference unto the new creation, are of two ſorts. Firſt, ſuch as were preparatory unto it under the Old Teſtament. For I reckon that the ſtate of the old creation, as unto our living unto God, ended with the entrance of ſin, and giving the firſt promiſe. Whatever enſued thereon,

in a way of grace, was preparatory for and unto the new. 2dly, Such as were actually wrought about it under the new. Thoſe acts and workings of his, which are common to both ſtates of the church, as is his effectual diſpenſation of ſanctifying grace towards the elect of God, I ſhall handle in common under the ſecond head. Under the firſt, I ſhall only reckon up thoſe that were peculiar unto that ſtate. To make way hereunto I ſhall premiſe two general poſitions.

SECT. 3.—1. There is nothing excellent amongſt men, whether it be abſolutely extraordinary, and every way above the production of natural principles; or whether it conſiſt in an eminent and peculiar improvement of thoſe principles and abilities, but it is aſcribed unto the Holy Spirit of God, as the immediate operator, and efficient cauſe of it. This we ſhall afterwards confirm by inſtances. Of old he was all; now ſome would have him nothing.

SECT. 4.—2. Whatever the Holy Spirit wrought in an eminent manner under the Old Teſtament, it had generally, and for the moſt part, if not abſolutely and always, a reſpect unto our Lord Jeſus Chriſt and the goſpel, and ſo was preparatory unto the completing of the great work of the new creation in and by him.

And theſe works of the Holy Spirit may be referred unto the two ſorts mentioned; namely, (1.) Such as were extraordinary, and exceeding the whole compaſs of the abilities of nature, however improved and advanced; and (2.) thoſe which conſiſt in the improving and exaltation of thoſe abilities, to anſwer the occaſions of life, and uſe of the church. Thoſe of the firſt ſort may be reduced unto three heads: (1.) Prophecy. (2.) Inditeing of the ſcripture. (3.) Miracles. Thoſe of the other ſort we ſhall find. (1.) In things political, as ſkill for government and rule amongſt men. (2.) In things moral, as fortitude and courage. (3.) In things natural, as increaſe of bodily ſtrength. (4.) In gifts intellectual; (1.) for things ſacred, as to preach

the word of God, (2.) In things artificial, as in Bezaliel and Aholiab. The work of grace on the hearts of men being more fully revealed under the New Teſtament than before, and of the ſame kind and nature in every ſtate of the church ſince the fall, I ſhall treat of it, once for all, in its moſt proper place.

Sect. 5.—The firſt eminent gift and work of the Holy Ghoſt under the Old Teſtament, and which had the moſt direct and immediate reſpect unto Jeſus Chriſt, was that of prophecy; for the chief and principal end hereof in the church, was to foreſignify him, his ſufferings and the glory that ſhould enſue; or to appoint ſuch things to be obſerved in divine worſhip as might be types and repreſentations of him. For the chiefeſt privilege of the church of old was but to hear tidings of the things which we enjoy, Iſa. xxxiii. 17. As Moſes on the top of Piſgah ſaw the land of Canaan; and in ſpirit, the beauties of holineſs to be erected therein, which was his higheſt attainment; ſo the beſt of theſe ſaints was to contemplate the King of Saints in the land that was yet very far from them, or Chriſt in the fleſh. And this proſpect, which, by faith they obtained, was their chiefeſt joy and glory, John viii. 56. yet they all ended their days as Moſes did, with reſpect unto the type of the goſpel-ſtate, Duet. iii. 24, 25. So did they: Luke x. 23, 24. *God having provided ſome better thing for us, that they without us ſhould not be made perfect*, Heb. xi. 40. That this was the principal end of the gift of prophecy Peter declares; 1 Epiſt. chap. i. ver. 9, 10, 11, 12. *Receiving the end of your faith, the ſalvation of your ſouls; of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you. Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow. Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now report-*

ed unto you. Some of the ancients apprehended, that ſome things were ſpoken obſcurely by the prophets, and not to be underſtood without great ſearch, eſpecially ſuch as concerned the rejection of the Jews, leſt they ſhould have been provoked to aboliſh the ſcripture itſelf. * But the ſum and ſubſtance of the prohetical work under the Old Teſtament, with the light, deſign, and miniſtry of the prophets themſelves, are declared in thoſe words. The work was to give teſtimony unto the truth of God in the firſt promiſe; concerning the coming of the bleſſed ſeed. This was God's method: firſt, He gave himſelf immediately that promiſe which was the foundation of the church; Gen. iii. 15. Then, by revelation unto the prophets, he confirmed that promiſe, after all which the Lord Chriſt was ſent to make them all good unto the church; Rom. xv. 8. Here withal they received freſh revelations concerning his perſon and his ſufferings, with the glory that was to enſue thereon, and the grace which was to come thereby, unto the church. Whilſt they were thus employed and actuated by the Holy Ghoſt, or the Spirit of Chriſt, they diligently endeavoured to come to an acquaintance with the things themſelves, in their nature and efficacy, which were revealed unto them; ‡ yet ſo, as conſidering that not themſelves, but ſome ſucceeding generations, ſhould enjoy them in their actual exhibition. And whilſt they were intent on theſe things, they ſearched alſo, as far as intimation was given thereof by the Spirit, after the

* Σημειωση δ' ὡς τινα μεν ἐιρηται δι αἰνιγματων, τινα ὃ φανερωτερον. Τα μεν ὐν δι ἐπικρυψεως ἠγυμαι των ἐκ περιτομης ἑνεκα κεκαλλυμμενως ἀποδεδοσθαι, δια τα θεσπιζομενα κατ' ἀυτων σκυθρωπα. Δι ἁπερ εἰκος ἠν ϗ ἀφανισαι ἀυτυς τεν γραφην, εἰ ἐκ τη προφανυς τεν ἐϗατεν ἀυτων ἀποβολην ἐσημαινεν —Euſeb. Demoſt. Evangel. lib. 6. Proem.

‡ Omnes Prophetæ illa tantummodo ſciebant quæ illis fuiſſent a Domino revelata. Unde et Rex Hieremiam dubio interrogat, ſi in ea hora qua cum illo loquebatur apud eum Sermo Domini haberetur. Sed et Eliſeus dicit, quomodo hæc Dominus abſcondit a me, et Elias preter ſe eſſe alios qui Deum colerent ignoravit, Hieron. Comment. in Epiſt. ad Roman. Cap. 2.

time wherein all theſe things ſhould be accompliſhed; both when it ſhould be, and what manner of time it ſhould be, or what would be the ſtate and condition of the people of God in thoſe days. This was the principal end of the gift of prophecy, and this the principal work and employment of the prophets. The firſt promiſe was was given by God in the perſon of the Son, as I have proved elſewhere; Gen. iii. 15. But the whole explication, confirmation, and declaration of it was carried on by the gift of prophecy.

Sect. 6.—The communication of this gift began betimes in the world, and continued without any known interruption in the poſſeſſion of ſome one or more in the church at all times, during its preparatory or ſubſervient eſtate. After the finiſhing of the canon of the Old Teſtament, it ceaſed in the Judaical church until it had a revival in John the Baptiſt, who was therefore greater than any prophet that went before, becauſe he made the neareſt approach unto, and the cleareſt diſcovery of the Lord Jeſus Chriſt, the end of all prophecies. Thus God *ſpake by the mouth of his holy prophets*, των ἀπ' αἰωνος, Luke i. 70. that were *from the beginning of the world*. Adam himſelf had many things revealed unto him; without which he could not have worſhipped God aright in that ſtate and condition whereinto he was come. For although his natural light was ſufficient to direct him unto all religious ſervices required by the law of creation; yet was it not ſo unto all duties of that ſtate whereinto he was brought by the giving of the promiſe after the entrance of ſin. So was he guided unto the obſervance of ſuch ordinances of worſhip as were needful for him, and accepted with God, as were ſacrifices. The prophecy of Enoch is not only remembered, but called over and recorded, Jude xiv. 15. And it is a matter neither curious nor difficult to demonſtrate, that all the patriarchs of old, before the flood, were guided by a prophetical ſpirit in the impoſition of names on thoſe children who were to ſucceed them in the ſacred line. Concerning

Abraham God expreſsly ſaith himſelf, that he was a prophet, Gen. xx. 7. that is, one who uſed to receive divine revelations.

SECT. 7.—Now, this gift of prophecy was always the immediate effect of the operation of the Holy Spirit. So it is both affirmed in general, and in all the particular inſtances of it. In the firſt way, we have the illuſtrious teſtimony of the apoſtle Peter; 2 Epiſt. chap. i. ver. 20, 21. *Knowing this firſt, that no prophecy of ſcripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of God ſpake as they were moved by the Holy Ghoſt.* * This is a principle among believers; this they grant and allow, in the firſt place, as that which they reſolve their faith into; namely, that the ſure word of prophecy, which they in all things take heed unto, ver. 19. was not a fruit of any mens private conceptions; nor was ſubject to the wills of men, ſo as to attain it, or exerciſe it by their own ability. But it was given by inſpiration from God; 2 Tim. iii. 16; for the Holy Ghoſt, by acting, moving, guiding the minds of holy men, enabled them thereunto. This was the ſole fountain and cauſe of all true divine prophecy that ever was given or granted to the uſe of the church. And, in particular, the coming of the Spirit of God upon the prophets, enabling them unto their work, is frequently mentioned. Micah declares, in his own inſtance, how it was with them all, chap. iii. 8. *But truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his tranſ-*

* Οἱ ὑπὸ τῦ Θεῦ ἀνθρωποι πνευματοφοροι πνευματος ἁγιυ, καὶ προφηται γενομενοι ὑπ' αὐτῦ τῦ Θεῦ ἐμπνευσθεντες καὶ σοφισθεντες ἐγενοντο θεοδιδακτοι, καὶ ὁσιοι κι δικαιοι.—Theophil. ad Autolycum. lib. 2.

Prophetæ voces itemq; Virtutes ad fidem Divinitatis edebant.—Tertul. Apol. cap. 8.

Οὐδ' ἀνδρος τῦτο ποιειν, ἢ σοφῦ τινος καὶ θειυ; ἢ θεος ἂν ἐχοι φαιη τις ἂν τῦτο το γερας. Και γὰρ ὁ τῦ μαντιως, το διοτι ἀλλα το ὅτι μονον εἰπειν.—Plotin. Ennead. 3. lib. 3.

greſſion, and to Iſrael his ſin. It was from the Spirit of God alone, that he had all his ability for the diſcharge of that prophetical office whereunto he was called. And when God would endow ſeventy elders with a gift of prophecy, he tells Moſes that he would take of the Spirit that was upon him, and give unto them for that purpoſe; that is, he would communicate of the ſame Spirit unto them as was in him. And where it is ſaid, at any time, that God ſpake by the prophets, or that the word of God came to them, or God ſpake to them, it is always intended that this was the immediate work of the Holy Ghoſt. So ſays David of himſelf; *the Spirit of the Lord ſpake by me*, or in me; *and his word was in my tongue*, 2 Sam. xxiii. 2. Hence our apoſtle, repeating his words, aſcribes them directly to the Holy Ghoſt; Heb. iii. 7. *Wherefore, as the Holy Ghoſt ſaith, to day if you will hear his voice;* and chap. iv. 7. Saying in David. So the words which are aſcribed unto the Lord of hoſts, Iſa. vi. 9. are aſſerted to be the words of the Holy Ghoſt, Acts xxviii. 25. He ſpake to them, or in them, by his holy inſpirations; and he ſpake by them in his effectual, infallible guidance of them, to utter, declare, and write what they received from him, without miſtake or variation.

Sect. 8.—And this prophecy, as to its exerciſe, is conſidered two ways: Firſt, preciſely, for the prediction or foretelling things to come, as the Greek word and the Latin, traduced from thence, do ſignify. So prophecy is a divine prediction of future things proceeding from divine revelation. But the Hebrew נבא whence are נביא a prophet, and נבואה prophecy, is not confined unto any ſuch ſignification, although predictions from ſupernatural revelation are conſtantly expreſſed by it. But, in general, the word ſignifies no more, but to ſpeak out, interpret, and declare the minds or words of another. So God tells Moſes; that he would make him a god unto Pharaoh; one that ſhould deal with him in the name, ſtead, and power of God; and Aaron his

brother ſhould be his prophet; Exod. vii. 1. that is, one that ſhould interpret his meaning, and declare his words unto Pharaoh, Moſes having complained of the defect of his own utterance. So prophets are the interpreters, the declarers of the word, will, mind, or oracles of God unto others. Such an one is deſcribed, Job xxxiii. 23. Hence, thoſe who expounded the ſcripture unto the church under the New Teſtament were called prophets, and their work prophecy; Rom. xii. 6. 1 Cor. xiv. 31, 32. And, under the Old Teſtament, thoſe that celebrated the praiſes of God with ſinging in the temple, according to the inſtitution of David, are ſaid therein to propheſy; 1 Chron. xxv. 2. And this name נביא a prophet was of ancient uſe; for ſo God termed Abraham, Gen. xx. 7. Afterwards, in common uſe, a prophet was called ראה and חוה a ſeer, becauſe of their divine viſions; and this was occaſioned from thoſe words of God concerning Moſes, Numb. xi. 6. And this being the ordinary way of his revealing himſelf, namely, by dreams and viſions, prophets in thoſe days, even from the death of Moſes, were commonly called ſeers; which continued in uſe until the days of Samuel, 1 Sam. ix. 9. And האלהים איש a man of God; 1 Sam. ii. 27; which name Paul gives to the preachers of the goſpel, 1 Tim. vi. 11. 2 Tim. iii. 17. And it is not altogether unworthy obſervation what Kimchi notes, that the verb נבא is moſt frequently uſed in the paſſive conjugation niphal, becauſe it denotes a receiving of that from God by way of revelation, which is ſpoken unto others in a way of prophecy. And as it lies before us as an extraordinary gift of the Holy Ghoſt, it is neither to be confined to the ſtrict notion of prediction, and foretelling, nor to be extended to every true declaration of the mind of God, but only that which is obtained by immediate revelation.

SECT. 9.—This peculiar gift, therefore, of the Holy Spirit we may a little diſtinctly enquire into. And

two things concerning it may be conſidered. (1.) Its general nature. (2.) The particular ways whereby eſpecial revelation was granted unto any. Firſt, For its nature, in general, it conſiſted in inſpiration. * So the apoſtle ſpeaks of the prophecies recorded in the ſcripture, 2 Tim. iii. 16. Θεοπνευσια. Divine inſpiration was the original and cauſe of it. And the acting of the Holy Ghoſt, in communicating his mind unto the prophets, was called inſpiration on a double account. Firſt, in anſwer unto his name and nature. The name whereby he is revealed unto us ſignifieth breath; and he is called the breath of God, whereby his eſſential relation to the Father and Son, with his eternal natural emanation from them, is expreſſed. And, therefore, when our Saviour gave him unto his diſciples, as a proper inſtructive emblem of what he gave, he breathed upon them, John xx. 22. So alſo, in the great work of the infuſion of the reaſonable ſoul into the body of man, it is ſaid, *God breathed into him the breath of life*, Gen. ii. 7. From hence, I ſay, it is, namely, from the nature and name of the Holy Spirit, that his immediate actings on the minds of men in the ſupernatural communication of divine revelations unto them is called inſpiration or inbreathing. and the unclean ſpirit counterfeiting his actings, did inſpire his worſhippers with a preternatural afflatus, by ways ſuited unto his own filthy vileneſs. Secondly; This holy work of the Spirit of God, as it is expreſſed ſuitable to his name and nature, ſo the meekneſs, gentleneſs, facility, wherewith he works, is intended hereby. He did, as it were, gently and ſoftly breathe into them the knowledge and comprehenſion of holy things. It is an eſpecial and immediate work wherein he acts ſuitably unto his nature as a ſpirit, the Spirit or breath

* Sed et hoc notandum ex eo quod dixerat; ut videam quid loquatur, in me; Prophetiam Viſionem et Eloquium Dei non extrinſecus ad Prophetas fieri, ſed intrinſecus et interiori homini reſpondere. Unde et Zacharias, et Angelus inquit, qui loquebatur in me. Hieron. Comment. in Habbak. Cap. 2.

of God; and ſuitably unto his peculiar perſonal properties of meekneſs, gentleneſs, and peace. So his acting is inſpiration, whereby he came within the faculties of the ſouls of men, acting them with a power that was not their own. It is true, when he had thus inſpired any with the mind of God, they had no reſt, nor could have, unleſs they declared it in its proper way and ſeaſon; Jer. xx. 9. *Then I ſaid I will not make mention of him, nor ſpeak in his name any more; but his word was in mine heart as a burning fire ſhut up in my bones, and I was weary with forbearing, I could not ſtay.* But this diſturbance was from a moral ſenſe of their duty, and not from any violent agitations of his upon their natures. And whereas ſometimes trouble and conſternations of ſpirit did befal ſome of the prophets in and under the revelations they received from him; it was on a double account. Firſt, Of the dreadful repreſentation of things that were made unto them in viſions. Things of great dread and terror were repreſented unto their fancies and imaginations. Secondly, Of the greatneſs and dread of the things themſelves revealed, which ſometimes were terrible and deſtructive, Dan. xvii. 27. chap. vii. 15, 28. Hab. xvi. Iſa. xxi. 2, 3, 4. But his inſpirations were gentle and placid.

SECT. 10.—Secondly; The immediate effects of this inſpiration were, that thoſe inſpired were moved or actuated by the Holy Ghoſt. Holy men of God ſpake ὑπο πνευματος ἁγιᾳ φερομενοι, 2 Pet. i. 21. Moved or actuated by the Holy Ghoſt. And two things are intended hereby. Firſt, The preparation and elevation of their intellectual faculties, their minds, and underſtandings, wherein his revelations were to be received. He prepared them for to receive the impreſſions he made upon them, and confirmed their memories to retain them. He did not indeed ſo enlighten and raiſe their minds, as to give them a diſtinct underſtanding and full comprehenſion of all the things themſelves that were declared unto them. There was more in their inſpirations

than they could ſearch into the bottom of. * Hence, although the prophets under the Old Teſtament were made uſe of to communicate the cleareſt revelations and predictions concerning Jeſus Chriſt; yet, in the knowledge and underſtanding of the meaning of them, they were all inferior to John Baptiſt, as he was in this matter to the meaneſt believer, or leaſt in the kingdom of heaven. Therefore, for their own illumination and edification, did they diligently enquire by the ordinary means of prayer and meditation, into the meaning of the Spirit of God in thoſe prophecies which themſelves received by extraordinary revelation, 1 Pet. i. 10, 11. Nor did Daniel, who had thoſe expreſs repreſentations and glorious viſions concerning the monarchies of the world, and the providential alterations which ſhould be wrought in them, underſtand what and how things would be in their accompliſhment. That account he doth give of himſelf in the cloſe of his viſions, chap. xii. 8, 9. But he ſo raiſed and prepared their minds, as that they might be capable to receive and retain thoſe impreſſions of things which he communicated unto them. So a man tunes the ſtrings of an inſtrument, that it may in due manner receive the impreſſions of his finger, and

* And whereas the ancients contend againſt the Ebionites, Marcionites, and Montaniſts, as Epiphanius Adverſ. Hæreſ. lib. 2. Tom. 1 Hæreſ. 48. Hieron. Proæm. Comment. in Iſaiam, that the prophets were not uſed extatically, but underſtood the things that were ſpoken to them; they did not intend that they had, by virtue of their inſpiration, a full comprehenſion of the whole ſenſe of the revelations made unto them, but only, that they were not in or by prophecy deprived of the uſe of their intellectual faculties, as it befel Satanical enthuſiaſts. Ταυτα γαρ ἀληθως Προφηλων ἐν ἁγιῳ πνευματι, ἐρρωμενην ἐχοντων την διανοιαν ϗ την διδασκαλιαν ϗ την διαλογιαν, as Epiphanius ſpeaks. Wherefore, upon theſe words of Auſtin, per quoſdam ſcientes, per quoſdam neſcientes, id quod ex adventu Chriſti uſque nunc et deinceps agitur prænunciaretur eſſe venturum, de Civitat. Dei, lib. 7. cap. 32. One well adds, Prophetæ nec omnes ſua vaticinia intelligebant, nec qui intelligebant omnia intelligebant: non enim ex ſe loquebantur ſed ex ſuperi re Dei afflatu; cujus conſilio non omnia eis erant manifeſta; utebaturque Deus illis non velut conſultis futurorum, ſed inſtrumentis quibus homines alloqueretur.

gives out the ſound he intends. He did not ſpeak in them, or by them, and leave it unto the uſe of their natural faculties, their minds or memories, to underſtand and remember the things ſpoken by him, and ſo declare them to others. But he himſelf actuated their faculties, making uſe of them to expreſs his words, not their own conceptions. And herein, beſides other things, conſiſts the difference between the inſpirations of the Holy Spirit, and thoſe ſo called of the devil. The utmoſt that Satan can do is, to make ſtrong impreſſions on the imaginations of men, or influencing their faculties by poſſeſſing, wreſting, diſtorting the organs of the body and ſpirits of the blood. The Holy Spirit is in the faculties, and uſeth them as his organs. And this he did, ſecondly, with that light and evidence of himſelf, of his power, truth and holineſs, as left them liable to no ſuſpicion, whether their minds were under his conduct and influence or no. Men are ſubject to fall ſo far under the power of their own imaginations, through the prevalency of a corrupt diſtempered fancy, as to ſuppoſe them ſupernatural revelations. And Satan may, and did of old, and perhaps doth ſo ſtill, impoſe on the minds of ſome, and communicate unto them ſuch a conception of his inſinuations, as that they ſhall, for a while, think them to be from God himſelf. But in the inſpirations of the Holy Spirit, and his actings of the minds of the holy men of old, he gave them infallible aſſurance that it was himſelf alone by whom they were acted, Jer. xxiii. 28. If any ſhall aſk by what τεκμηρια, or infallible tokens, they might know aſſuredly the inſpirations of the Holy Spirit, and be ſatisfied with ſuch a perſuaſion as was not liable to miſtake, that they were not impoſed upon? I muſt ſay plainly, that I cannot tell; for theſe are things whereof we have no experience. Nor is any thing of this nature, whatever ſome falſely and fooliſhly impute unto them who profeſs and avow an intereſt in the ordinary gracious workings of the Holy Ghoſt, pretended unto. What ſome phrenetical perſons, in their

diſtempers, or under their deluſions, have boaſted of, no ſober or wiſe man eſteems worthy of any ſedate conſideration. But this I ſay, it was the deſign of the Holy Ghoſt to give thoſe whom he did thus extraordinarily inſpire, an aſſurance ſufficient to bear them out in the diſcharge of their duty that they were acted by himſelf alone. For in the purſuit of their work which they were by him called unto, they were to encounter various dangers, and ſome of them to lay down their lives for a teſtimony unto the truth of the meſſage delivered by them. This they could not be engaged into without as full an evidence of his acting them, as the nature of man in ſuch caſes is capable of; the caſe of Abraham fully confirms it. And it is impoſſible but that in theſe extraordinary workings there was ſuch an impreſſion of himſelf, his holineſs and authority left on their minds, as did ſecure them from all fear of deluſion. Even upon the word, as delivered by them unto others, he put thoſe characters of divine truth, holineſs, and power, as rendered it αξιοπιστον worthy to be believed, and not to be rejected without the higheſt ſin by them unto whom it came. Much more was there ſuch an evidence in it unto them who enjoyed its original inſpiration. Secondly, He actuated and guided them as to the very organs of their bodies, whereby they expreſſed the revelation which they had received by inſpiration from him. They ſpake as they were actuated by the Holy Ghoſt. He guided their tongues in the declarations of his revelations, as the mind of a man guideth his hand in writing to expreſs its conceptions. Hence David, having received revelations from him, or being inſpired by him, affirms in his expreſſion of them, *that his tongue was the pen of a ready writer*, Pſal. xlv. 2. that is, it was ſo guided by the Spirit of God to expreſs the conceptions received from him. And, on this account, God is ſaid to *ſpeak by their mouths, as he ſpake by the mouth of the holy prophets*, Luke i. 70. all of whom had but one mouth on the account of their abſolute conſent and

agreement in the ſame predictions; for this is the meaning of one voice, or one mouth, in a multitude. The Holy Ghoſt ſpake by the *mouth of David*, Acts i. 16. For whatever they received by revelation, they were but the pipes through which the waters of it were conveyed, without the leaſt mixture with any allay from their frailties or infirmities. So when David had received the pattern of the temple, and the manner of the whole worſhip of God therein by the Spirit; 1 Chron. xxviii. 12. He ſays, * *All this the Lord made me underſtand in writing by his hand upon me, even all the work of this pattern*, ver. 19. The Spirit of God not only revealed it unto him, but ſo guided him in the writing of it down, as that he might underſtand the mind of God out of what himſelf had written; or he gave it him ſo plainly and evidently, as if every particular had been expreſſed in writing by the finger of God.

SECT. 11.—It remaineth that as unto this firſt extraordinary work and gift of the Holy Ghoſt, we conſider thoſe eſpecial ways and means which he made uſe of in the communication of his mind unto the prophets, with ſome other accidental adjuncts of prophecy. Some following Maimonides in his *more nebuchim*, have from the ſeveral ways of the communication of divine revelations, diſtinguiſhed the degrees of prophecy, or of the gifts of it, preferring one above another. This I have elſewhere diſproved, Expoſ. Heb. chap i. Neither indeed is there either hence, or from any other ground, the leaſt occaſion to feign thoſe eleven degrees of prophecy which he thought he had found out; much leſs may the ſpirit or gift of prophecy be attained by the ways he preſcribes, and, with Tatianus, ſeems to give countenance unto. ‡ The diſtinct outward manners and

* Nec aer voce pulſatus ad aures eorum perveniebat, ſed Deus loquebatur in animo Prophetarum. Hieron. Proem. in lib. 1. Commentar. in Iſa.

‡ Πνευμα ὃ τυ Θευ παρα πασιν μεν ὐκ ἐστιν. Παρα ὃ τισι ταις δικαιοις πολιτευομενοις καταγομενον, ὃ συμπλεκομενον τη ψυχη, δια προαγορευσεων τοις λοιπαις ψυχαις το κεκρυμμενον ἀναγγελλι.—Tatian. Aſſyr. contra Græcos.

ways of revelation mentioned in the ſcriptures may be reduced unto three heads. (1.) Voices. (2.) Dreams. (3.) Viſions. And the accidental adjuncts of it are two; (1.) Symbolical actions. (2.) Local mutations. The ſchoolmen, after *Aquinas* 22. *q.* 174. *A.* 1. do commonly reduce the means of revelation unto three heads. For whereas there are three ways whereby we come to know any thing: (1.) By our external ſenſes. (2.) By impreſſions on the fancy or imagination. (3.) By pure acts of the underſtanding; ſo God, by three ways, revealed his will unto the prophets; (1.) By objects of their ſenſes, as by audible voices. (2.) By impreſſions on the imagination in dreams and viſions. (3.) By illuſtration, or enlightening of their minds. But as this laſt way expreſſeth divine inſpiration, I cannot acknowledge it as a diſtinct way of revelation by itſelf. For it was that which was abſolutely neceſſary to give an infallible aſſurance of mind in the other ways alſo. And, ſetting that aſide, there is none of them but are obnoxious to deluſion.

Sect. 12.—Firſt; God ſometimes made uſe of an articulate voice, ſpeaking out thoſe things which he did intend to declare in words ſignificant of them. So he revealed himſelf, or his mind, unto Moſes when he ſpake to him *face to face as a man ſpeaketh unto his friend*, Exod. xxxiii. 11. Numb. xii. 8. And as far as I can obſerve the whole revelation made unto Moſes, was by outward audible articulate voices, whoſe ſenſe was impreſſed on his mind by the Holy Spirit. For an external voice, without an inward elevation and diſpoſition of mind, is not ſufficient to give ſecurity and aſſurance of truth unto him that doth receive it. So God ſpake to Elijah, 1 Kings xix. 12, 13, 14. as alſo to Samuel and Jeremiah, and it may be to all the reſt of the prophets at their firſt calling and entrance into their miniſtry. For words formed miraculouſly by God, and conveyed ſenſibly unto the outward ears of men, carry a great majeſty and authority with them. This was not the uſual way of God's revealing his mind, nor is it ſigni-

fied by that phraſe of ſpeech, *the word of the Lord came unto me;* whereby no more is intended but an immediate revelation by what way or means ſoever it was granted. Moſtly, this was by that ſecret effectual impreſſion on their minds which we have before deſcribed. And theſe voices were either immediately created by God himſelf, as when he ſpake unto Moſes, wherein the eminency of the revelation made unto him principally conſiſted, or the miniſtry of angels was uſed in the formation and pronunciation of them. But, as we obſerved before, the divine certainty of their minds to whom they were ſpoken, with their abilities infallibly to declare them unto others, was from an immediate internal work of the Spirit of God upon them. Without this, the prophets might have been impoſed on by external audible voices; nor would they by themſelves give their minds an infallible aſſurance.

SECT. 13.—Secondly; Dreams were made uſe of under the Old Teſtament to the ſame purpoſe, and unto them alſo I refer all thoſe viſions which they had in their ſleep, though not called dreams. * And theſe, in this caſe, were the immediate operation of the Holy Ghoſt as to the divine and infalliable impreſſions they conveyed to the minds of men. Hence, in the promiſe of the plentiful pouring out of the Spirit, or communication of his gifts, mention is made of dreams, Acts ii. 17. *I will pour out my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſy, your young men ſhall ſee viſions, and your old men ſhall dream dreams.* Not that God intended much to make uſe of this way of dreams and nocturnal viſions under the New Teſtament; but the intention of the words is to ſhew, that there ſhould be a plentiful effuſion of that Spirit which acted by thoſe various ways and means then under the Old. Only, as to ſome particular directions, God, did

* Sunt autem multa genera Prophetandi, quorum unum eſt Somniorum quale fuit in Daniele. Hieron. in Hieremiam, cap. 23.

ſometimes continue his intimations by viſions in the reſt of the night. Such a viſion had Paul, Acts xvi. 10. But of old this was more frequent. So God made a ſignal revelation unto Abraham, when the *horror of a deep ſleep fell upon him*, Gen. xv. 12, 13, 14. And Daniel heard the voice of the words of him that ſpake unto him, *when he was in a deep ſleep*, Dan. x. 9. But this ſleep of theirs I look not on as natural, but as that which God ſent and caſt them into, that therein he might repreſent the image of things unto their imaginations. So, of old, he cauſed a deep ſleep to fall on Adam, Gen. ii. 21. The Jews diſtinguiſh between dreams and thoſe viſions in ſleep as they may be diſtinctly conſidered; but I caſt them together under one head of revelation in ſleep. And this way of revelation was ſo common, that one who pretended to propheſy would cry out חלמתי חלמתי, *I have dreamed, I have dreamed*, Jer. xxiii. And by the devil's imitation of God's dealing with his church, this became a way of vaticination among the Heathen alſo, Hom. Ili. 1. ὀνας τ' ὀναρ ἐκ διός ἐσιν; *a dream is from Jupiter*. And when the reprobate Jews were deſerted as to all divine revelations, they pretended unto a ſingular ſkill in the interpretation of dreams, on the account of their deceit, wherein they were ſufficiently infamous.

Qualiacumque voles Judæi ſomnia vendent.

Sect. 14.—Thirdly; God revealed himſelf in and by viſions or repreſentations of things to the inward or outward ſenſes of the prophets. And this way was ſo frequent, that it bare the name, for a ſeaſon, of all the prophetical revelations. For ſo we obſerved before, that a prophet of old time was called a ſeer; and that becauſe in their receiving of their prophecies they ſaw viſions alſo. So Iſaiah terms his whole glorious prophecy חזון אשר חזה *the viſion which he ſaw*, chap. i. 1. partly from the eſpecial repreſentation of things that were made unto him, chap. vi. 1, 2, 3. and partly, it

may be, from the evidence of the things revealed unto him, which were cleared as fully to his mind as if he had had an ocular inſpection of them. So from the matter of them, prophecies began in common to be called the *burden of the Lord.* For he burdened their conſciences with his word, and their perſons with its execution. But when falſe prophets began to make frequent uſe, and to ſerve themſelves, of this expreſſion, it was forbidden, Jer. xxxiii. 33, 36. And yet we find that there is mention hereof about the ſame time, it may be, by Habbakuk, chap. i. 1. as alſo after the return from the captivity, Zech. ix. 1. Mal. i. 1. Either therefore this reſpected that only ſeaſon wherein falſe prophets abounded, whom God would thus deprive of their pretence; or, indeed, the people, by contempt and ſcorn, did uſe that expreſſion, as that which was familiar unto the prophets in their denunciation of God's judgments againſt them, which God here rebukes them for, and threatens to revenge. But none of the prophets had all their revelations by viſions; nor doth this concern the communication of the gift of prophecy but its exerciſe. And their viſions are particularly recorded. Such were thoſe of Iſa. vi. 1, 2. Jer. i. 11, 14, 15. Ezek. i. and the like. Now, theſe viſions were of two ſorts. * (1.) Outward repreſentations of things unto the bodily eyes of the prophets. (2.) Inward repreſentations unto their minds. (1.) There were ſometimes appearances of perſons or things made to their outward ſenſes. And herein God made uſe of the mi-

* Propheta Deum qui corporaliter inviſibilis eſt, non corporaliter ſed ſpiritualiter videt. Nam multa genera Viſionis in Scripturis Sanctis inveniuntur. Unum ſecundum oculos corporis, ſicut vidit Abraham tres viros ſub Ilice Mambre. Alterum ſecundum quod imaginamur ea quæ per Corpus ſentimus. Nam et pars ipſa noſtra cum Divinitus aſſumitur, multa revelantur non per oculos corporis, aut aures, aliumve ſenſum carnalem, ſed tamen his ſimilia, ſicut vidit Petrus diſcum illum ſubmitti a Cœlo cum variis animalibus. Tertium autem genus Viſionis eſt ſecundum mentis intuitum quo intellecta conſpiciuntur veritas et ſapientia; ſine quo genere illa duo quæ prius poſui vel infructuoſa ſunt vel in Errorem mittunt. Auguſt. contra Adamantum cap. 28.

niſtry of angels. Thus three men appeared unto Abraham, Gen. xviii. 1, 2. one whereof was the Son of God himſelf, the other two miniſtering angels, as hath been proved elſewhere. So was the burning buſh which Moſes ſaw, Exod. iii. 2. The appearances without ſimilitude of any living thing on mount Sinai at the giving of the law, Exod. xix. The man that Joſhua ſaw at the ſiege of Jericho, chap. v. 13, 14. Such were the ſeething-pot and almond-rod ſeen by Jeremiah, chap. i. 11, 14. as alſo his baſkets of figs, and many more of the like kind might be inſtanced in. In theſe caſes God made repreſentations of things unto their outward ſenſes. (2.) They were made ſometimes only to their minds. So it is ſaid expreſsly, that when Peter ſaw his viſion of a ſheet knit at the four corners, and let down from heaven to earth, he was in a trance, ἐπέπεσεν ἐπ' αὐτον ἔκςασις, Acts x. 10. An extaſy ſeized on him, whereby, for a ſeaſon, he was deprived of the uſe of his bodily ſenſes. And to this head I refer Daniel's and the Apocalyptical viſions. Eſpecially I do ſo all thoſe wherein a repreſentation was made of God himſelf and his glorious throne: Such as that of Micaiah, 1 Kings xxii. 18. and Iſa. vi. 1. Ezek. i. 3, 4, 5. It is evident, that in all theſe there was no uſe of the bodily ſenſes of the prophets, but only their minds were affected with the ideas and repreſentation of things. But this was ſo effectual, as that they underſtood not but that they alſo made uſe of their viſive faculty. Hence Peter, when he was actually delivered out of priſon, thought a good while that he had only ſeen a viſion, Acts xii. 9. for he knew how powerfully the mind was wont to be affected by them. Now, theſe viſions of both ſorts were granted unto the prophets, to confirm their minds in the apprehenſion of the things communicated unto them for the inſtruction of others: For hereby they were deeply affected with them, whereunto a clear idea and repreſentation of things doth effectually tend. But yet two things were required to

render theſe viſions direct and compleat parts of divine revelation: (1.) That the minds of the prophets were actuated, guided, and raiſed in a due manner by the Holy Spirit for the receiving of them; this gave them their aſſurance that their viſions were from God. (2.) His enabling them faithfully to retain, and infallibly to declare, what was ſo repreſented unto them: For inſtance, Ezekiel receiveth a viſion by way of repreſentation unto his mind of a glorious fabric of a temple, to inſtruct the church in the ſpiritual glory and beauty of goſpel-worſhip which was to be introduced, chap. xliv. 4, 5, 6, &c. It ſeems utterly impoſſible for the mind of man to conceive and retain, at once, all the harmonious ſtructure, dimenſions, and laws of the fabric repreſented. This was the peculiar work of the Holy Ghoſt, namely to implant and preſerve the idea preſented unto him on his mind, and to enable him accurately and infallibly to declare it. So David affirms that the Spirit of God made him to underſtand the pattern of the temple built by Solomon, in writing, by his hand upon him.

SECT. 15.—Secondly; There were ſome accidental adjuncts of prophecy, which, at ſometimes, accompanied it. In the revelation of the will of God to the prophets, they were ſometimes enjoined ſymbolical actions. So Iſaiah was commanded to *walk naked and barefoot*, Iſa. xx. 1, 2, 3. Jeremiah to diſpoſe of a *linnen girdle*, chap. xiii. 1, 2. Ezekiel to lie in the *ſiege*, chap. iv. 1, 2, 3, 4. and to remove the *ſtuff of his houſe*, chap. xii. 3, 4. Hoſea to take a wife of *whoredoms*, *and children of whoredoms*, Hoſ. i. 2. I ſhall be brief in what is frequently ſpoken unto. Some of theſe things, as Iſaiah's going naked, and Hoſeah's taking a wife of whoredoms, contain things in them againſt the light of nature, and the expreſs law of God, and of evil example unto others. None of theſe therefore can be granted to have been actually done; only theſe things were repreſented unto them, in viſions, to take the deeper

impreſſion upon them. And what they ſaw or did in viſion, they ſpeak poſitively of their ſo ſeeing or doing, ſee Ezek. viii. 3, 4. For the other inſtances, I know nothing but that the things reported might be really performed, and not in viſion only. And it is plain that Ezekiel was commanded to do the things he did in the ſight of the people, for their more evident conviction, chap. xii. 4, 5, 6. and on the ſight whereof they made enquiry what thoſe things belonged unto them, chap. xxiv. 19.

Sect. 16.—Secondly; Their revelations were accompanied with local mutations, or their being carried and tranſported from one place to another; ſo it was with Ezekiel, chap. viii. 3, & 11, 24. And it is expreſsly ſaid, that it was in the viſions of God. Falling by divine diſpenſation into a trance or extaſy, wherein their outward ſenſes were ſuſpended, their operation, their minds, and underſtandings, were unto their own apprehenſion, carried in a holy rapture from one place unto another, which was effected only by a divine and efficacious repreſentation of the things unto them, which were done in the places from whence they were really abſent. And theſe are ſome of thoſe accidents of prophetical revelations which are recorded in the ſcripture; and it is poſſible that ſome other inſtances of the like nature may be obſerved. And all theſe belong to πολυτροπια τες θειας ἐπηλυσεως, or manifold variety of divine revelations mentioned, Heb. i. 1.

Sect. 17.—But here a doubt of no ſmall difficulty, nor of leſs importance, preſents itſelf unto us, namely, whether the Holy Ghoſt *did ever grant his holy inſpirations, and the gift of prophecy thereby, unto men wicked and unſanctified.* * For the apoſtle Peter tells us, that holy men ſpake of old as they were moved by

* Prophetæ erant Baal, et Prophetæ confuſionis, et alii offenſionum, et quoſcunque vitioſos prophetas Scriptura Commemorat.—Hieron. Comment. in Epiſt. ad Titum. cap. 1.

the Holy Ghoſt, 2 Pet. i. 21. which ſeems to intimate that all thoſe who were inſpired and moved by him as to this gift of prophecy were holy men of God. * And yet, on the other hand, we ſhall find that true propheſies have been given out by men ſeeming utterly void of all ſanctifying grace. And, to increaſe the difficulty, it is certain that great predictions, and thoſe with reſpect unto Chriſt himſelf, have been given and made by men, guided and actuated for the moſt part by the devil. So was it with Balaam, who was a ſorcerer, that gave himſelf to diabolical enchantments and divinations; and as ſuch a one was deſtroyed by God's appointment. Yea, at, or about the ſame time wherein he uttered a moſt glorious prophecy concerning the Meſſiah the ſtar of Jacob; being left unto his own ſpirit and inclination, he gave curſed advice and counſel for the drawing of the people of God into deſtructive and judgment-procuring ſins, Numb. xxxiii. 16. And in the whole of his enterprize, he thought to have ſatisfied his covetouſneſs with a reward for curſing them by his enchantments. And yet this man not only profeſſeth of himſelf that he *heard the words of God, and ſaw the viſions of the Almighty,* Numb. xxiv. 4. but did actually foretel and propheſy glorious things concerning Chriſt and his kingdom. Shall we then think that the Holy Spirit of God will immix his own holy inſpirations with the wick-

* Ζητησεις ὃ ει παντες, ει τις Προφητευει, ἐκ πνευματος ἁγιου Προφητευει; πως ὃ ὁ ζητησεως ἀξιον ἐστιν, ει γε Δαβιδ μετα την ἐπι τῳ Ουριᾳ ἁμαρτιαν ἐυλαβουμενος ἀφαιρεθηναι ἀπ' ἀυτου το ἁγιον πνευμα φησι. Το πνευμα το ἁγιον σου μη ἀνταναιλης ἀπ' ἐμου ——ὁυτω ὃ ζητησεως ἀξιον ἐστι το περι του ἁγιου πνευματος ει δυναται ειναι ἢ ἐν ἁμαρτολῳ ψυχη.—Origen. Commentar in Johan. Tom. 30.

Prophetiæ myſterio uſi ſunt etiam qui exorbitaverant a vera Religione, quia et illis dedit Deus Verbum ſuum ut myſteria futura pronunciarent hominibus.—Hieron. Comment. in Job, cap. 33.

Num et Prophetare et Dæmonia excludere et virtutes magnas in terris facere ſublimis utique et admirabilis res eſt, non tamen regnum cœleſte conſequitur quiſquis in his omnibus invenitur, niſi rectiet juſti itineris obſervatione gradiatur.—Cyprian. de Veritat. Eccleſiæ.

ed ſuggeſtions of the devil in a ſouthſayer? Or ſhall we ſuppoſe that the devil was the author of thoſe predictions, whereas God reproacheth falſe gods, and their prophets actuated by them, that they could not *declare the things that ſhould happen, nor ſhew the things that were to come afterwards?* Iſa. xli. 22, 23. So alſo it is ſaid of Saul, that the Spirit of the Lord departed from him, and an evil ſpirit vexed him; and yet, afterwards, that the *Spirit of God came upon him and he propheſied*, 1 Sam. xix 24. The old prophet at Bethel, who lied unto the prophet that came from Judah, and that in the name of the Lord, ſeducing him unto ſin and deſtruction, and probably defiled with the idolatry and falſe worſhip of Jeroboam, was yet eſteemed a prophet, and did foretel what came to paſs, 1 Kings xiii.

Sect. 18.—Sundry things may be offered for the ſolution of this difficulty: For (1.) as to that place of the apoſtle Peter; (1.) It may not be taken univerſally, that all who propheſied at any time were perſonally holy, but only that for the moſt part ſo they were. (2.) He ſeems to ſpeak particularly of them only who were penmen of the ſcripture, and of thoſe prophecies which remain therein for the inſtruction of the church, concerning whom I no way doubt but that they were all ſanctified and holy. (3.) It may be that he underſtandeth not real inherent holineſs, but only a ſeparation and dedication unto God by eſpecial office, which is a thing of another nature. (2.) The gift of prophecy is granted not to be in itſelf, and its own nature, a ſanctifying grace, nor is the inſpiration ſo whereby it is wrought. For whereas it conſiſts in an affecting of the mind with a tranſient irradiation of light in hidden things, it neither did, nor could of itſelf, produce faith, love, or holineſs in the heart. Another work of the Holy Ghoſt was neceſſary hereunto. (3.) There is therefore no inconſiſtency in this matter, that God ſhould grant an immediate inſpiration unto ſome that were not really ſanctified. And yet I would not grant this to

have been actually done without a juſt limitation. For, whereas ſome were eſtabliſhed to be prophets unto the church in the whole courſe of their lives after their firſt call from God, as Samuel, Elijah, Eliſha, Jeremiah, and the reſt of the prophets mentioned in the ſcripture; in like manner, I no way doubt but they were all of them really ſanctified by the Holy Spirit of God. But others there were who had only ſome occaſional diſcoveries of hidden or future things made unto them, or fell into ſome extaſies or raptures with a ſupernatural agitation of their minds (as it is twice ſaid of Saul) for a ſhort ſeaſon. And I ſee no reaſon why we may not grant, yea, from ſcripture teſtimonies, we muſt grant, that many ſuch perſons may be ſo actuated by the Holy Spirit of God. So was it with wicked Caiaphas, who is ſaid to propheſy, John xi. 51. And a great prophecy indeed it was which his words expreſſed, greater than which there is none in the ſcripture. But the wretch himſelf knew nothing of the importance of what was uttered by him. A ſudden impreſſion of the Spirit of God cauſed him, againſt his intention, to utter a ſacred truth, and that becauſe he was high prieſt, whoſe words were of great reputation with the people. * And, as Balaam was over-ruled to propheſy and ſpeak good of Iſrael, when he really deſigned and deſired to curſe them: ſo this Caiaphas, deſigning the deſtruction of Jeſus Chriſt, brought forth thoſe words which expreſſed the ſalvation of the world by his death. (5.) For the difficulty about Balaam himſelf, who was a ſorcerer, and the devil's prophet, I acknowledge it is of importance. But ſundry things may be offered for the removal of it. (1.) Some do contend, that Balaam was a prophet of God only. That indeed he gave him-

* Ἐι τις μεν ὢν Προφητης ἐστι, παντος, Προφητευει; εἰ ὃ τις Προφητευει ὐ παντως ἐστι Προφητης.——ἐκ ὃ των περι Ψ Καιαφαν αναγεγραμμενων, Προφητευσαντα περι τυ σωτηρος, ἐστιν ὁτι ὁ μοχθηρα ψυχη ἐπιδε χεται ποτε το Προφητευειν.—Origen. Comment. in Johan. Sect. 30.

ſelf unto judicial aſtrology, and the conjectures of future events, from natural cauſes. But as to his prophecies they were all divine; and the light of them affecting only the ſpeculative part of his mind, had no influence upon his will, heart, and affections which were ſtill corrupt. This Toſtatus pleadeth for. But, as it is expreſsly ſaid, that he ſought for enchantments, Numb. xxiv. 1. So the whole deſcription of his courſe and end gives him up as a curſed ſorcerer; and he is expreſsly called קוֹסֵם, a ſoothſayer, Joſh. xii. 22. Which word, though we have once rendered by prudent; that is, one who prudently conjectureth at future events according unto preſent appearing cauſes, Iſa. iii. 2. yet it is moſtly uſed for a diabolical diviner or ſoothſayer. And, for what he ſaid of himſelf, *that he heard the voice of God, and ſaw the viſions of the Moſt High*, it might be only his own boaſting to procure veneration to his diabolical incantations. But in reputation we find he was in thoſe days in the world, and ſuppoſed he was to utter divine oracles unto men. This God, in his providence, made uſe of to give out a teſtimony to the nations concerning the coming of the Meſſiah, the report whereof was then almoſt loſt amongſt men. In this condition it may be granted, that the good Spirit of God, without the leaſt reflection on the majeſty and purity of his own holineſs, did over-rule the power of the devil, caſt out his ſuggeſtions from the man's mind, and gave ſuch an impreſſion of ſacred truths in the room of them, as he could not but utter and declare. For that inſtant he did, as it were, take the inſtrument out of the hand of Satan, and, by his impreſſion on it, cauſed it to give a ſound according to his mind, which, when he had done, he left it again unto his poſſeſſion. And I know not but that he might do ſo ſometimes with others among the Gentiles, who were profeſſedly given up to receive and give out the oracles of the devil. So he made the damſel, poſſeſſed with a ſpirit of divination and ſoothſaying, to acknowledge Paul and his compani-

ons to be ſervants of the moſt high God, and to ſhew to men the way of ſalvation, Acts xvi. 16, 17. And this muſt be acknowledged by them who ſuppoſe that the Sybills gave out predictions concerning Jeſus Chriſt, ſeeing the whole ſtrain of their prophetical oracles were expreſsly diabolical. And no conſpiracy of men or devils ſhall cauſe him to forego his ſovereignty over them, and the uſing of them to his own glory. (6.) The caſe of Saul is plain. The Spirit of the Lord, who departed from him, was the Spirit of wiſdom, moderation, and courage, to fit him for rule and government; that is, the gifts of the Holy Ghoſt unto that purpoſe, which he withdrew from him. And the evil ſpirit that was upon him, proceeded no farther but to the ſtirring up vexatious and diſquieting affections of mind. And notwithſtanding this moleſtation and puniſhment inflicted on him, the Spirit of God might at a ſeaſon fall upon him ſo as to caſt him into a rapture or extaſy, wherein his mind was actuated and exerciſed in an extraordinary manner, and himſelf tranſported into actions that were not at all according unto his own inclinations. So is this caſe well reſolved by * Auguſtine. And for the old prophet, at Bethel, 1.

* Saul invidiæ ſtimulo ſuſcitatus et malo Spiritu ſæpe arreptus, cum David occidere vellet, et ipſe David tunc cum Samuele et cæterorum Prophetarum cuneo Prophetaret, miſit Saul nuncios et ipſum interficiendum de medio Prophetarum rapere Jubet.—Sed et ipſe cum inter Prophetas venerat Prophetabat.—Quoniam Spiritus Sancti verba non dicentium merito penſantur, ſed ipſius voluntate ubicunque voluerit proferuntur. At vero quidam in hoc loco æſtimant quod Saul non Divino Spiritu ſed malo illo quo ſæpe arripiebatur per totum illum diem Prophetaret.——Sed qualiter hoc ſentiri poteſt cum ita ſcribitur; et Sanctus eſt ſuper eum Spiritus Domini et ambulans prophetabat? niſi forte ſic in hoc loco accipiatur Spiritus Domini quomodo et alio loco Spiritus Domini malus Saul arripiebat. Verumtamen ubicunque ſine additamento Spiritus Dei velr Spiitus Domini vel Spiritus Chriſti in Scripturis Sanctis invenitur, Spiritus Sanctus eſſe a nullo ſano ſenſu dubitatur. Ubicunque vero cum additamento Spiritus Domini malus dicitur eſſe, intelligitur Diabolus eſſe, qui Domini malus dicitur eſſe, intelligitur Diabolus eſſe, qui Domini propter miniſterium, malus propter vitium dictus videtur. Auguſt. de mirabil. Scripturæ, lib. 2. cap. 10.

Kings xiii. although he appear to have been an evil man, yet he was one whom God made uſe of to reveal his mind ſometimes to that people; nor is it probable that he was under Satanical deluſions, like the prophets of Baal; for he is abſolutely called a prophet, and the word of the Lord did really come unto him, ver. 20, 21.

Sect. 19.—The writing of the ſcripture was another effect of the Holy Ghoſt, which had its beginning under the Old Teſtament. I reckon this as a diſtinct gift from prophecy in general, or rather a diſtinct ſpecies or kind of prophecy. For many prophets there were divinely inſpired, who yet never wrote any of their prophecies, nor any thing elſe for the uſe of the church. And many penmen of the ſcripture, were no prophets, in the ſtrict ſenſe of that name. And the apoſtle tells us, that the ἡ γραφη, the ſcripture or writing itſelf was by inſpiration from God, 1 Tim. iii. 16. as David affirms that he had the pattern of the temple from the Spirit of God in writing, becauſe of his guidance of him in putting its deſcription into writing, 1 Chron. xxviii. 19. Now this miniſtry was firſt committed unto Moſes, who beſides the five books of the law, probably, alſo wrote the ſtory of Job. Many prophets there were before him, but he was the firſt who committed the will of God to writing, after God himſelf who wrote the law in tables of ſtone, which was the beginning and pattern of the ſcriptures. The writers of the hiſtorical books of the Old Teſtament, before the captivity, are unknown. The Jews call them נביאים ראשונים the firſt or *former prophets*. Who they were, in particular, is not known; but certain it is, that they were of the number of thoſe holy men of God, who, of old wrote and ſpake as they were moved by the Holy Ghoſt; hence are they called prophets. For although they wrote in an hiſtorical manner, as did Moſes alſo, concerning things paſt and gone in their days, or it may be preſently acted in their own times,

yet they did not write them either from their own memory, nor from tradition, nor from the rolls or records of times, (although they might be furniſhed with and ſkilled in theſe things,) but by the inſpiration, guidance, and direction of the Holy Ghoſt. Hence are they called prophets in ſuch a latitude as the word may be uſed in, to ſignify any that are divinely inſpired, or receive immediate revelations from God. And thus was it with all the penmen of the holy ſcripture. As their minds were under that full aſſurance of divine inſpiration, which we before deſcribed, ſo their words which they wrote were under the eſpecial care of the ſame Spirit, and were of his ſuggeſtion or inditing.

SECT. 20.—There were therefore three things concurring in this work: (1.) The inſpiration of the minds of theſe prophets, with the knowledge and apprehenſion of the things communicated unto them. (2.) The ſuggeſtion of words unto them to expreſs what their minds conceived. (3.) The guidance of their hands in ſetting down the words ſuggeſted, or of their tongues in uttering them unto thoſe by whom they were committed to writing, as Baruch wrote the prophecy of Jeremiah from his mouth, Jer. xxxvi. 3, 18. If either of theſe were wanting, the ſcripture could not be abſolutely and every way divine and infallible. For if the penmen of it were left unto themſelves, in any thing wherein that writing was concerned, who can ſecure us that *nihil humani*, no human imperfection mixed itſelf therewithal. I know ſome think that the matter and ſubſtance of things only was communicated unto them; but as for the words whereby it was to be expreſſed, that was left unto themſelves, and their own abilities. And this they ſuppoſe is evident from that variety of ſtyle, which, according to their various capacities, education, and abilities, is found amongſt them. This argues, as they ſay, that the wording of their revelations was left unto themſelves, and was the produce of their natural abilities. This, in general, I have ſpoken unto elſewhere, and mani-

feſted what miſtakes ſundry have run into about the *ſtyle of the holy penmen of the ſcripture.* Here I ſhall not take up what hath been argued and evinced in another place. I only ſay that the variety intended ariſeth moſtly from the variety of the ſubject-matters treated of; nor is it ſuch as will give any countenance to the profaneneſs of this opinion. For the Holy Ghoſt, in his work, on the minds of men, doth not put a force upon them, nor acts them any otherwiſe than they are in their own natures, and with their preſent endowments and qualifications meet to be acted and uſed. He leads and conducts them in ſuch paths wherein they are able to walk. The words therefore which he ſuggeſts unto them are ſuch as they are accuſtomed unto, and he cauſeth them to make uſe of ſuch expreſſions as were familiar unto themſelves. So he that uſeth divers ſeals maketh different impreſſions, though the guidance of them all be equal and the ſame. And he that toucheth ſkilfully ſeveral muſical inſtruments, variouſly tuned, maketh ſeveral notes of muſic. We may alſo grant and do, that they uſed their own abilities of mind and underſtanding in the choice of words and expreſſions. So the preacher ſought to find out *acceptable words*, Eccleſ. xii. 10. But the Holy Spirit, who is more intimate unto the minds and ſkill of men than they are themſelves, did ſo guide, act, and operate in them, as that the words they fixed upon were as directly and certainly from him, as if they had been ſpoken to them by an audible voice. Hence that which was written was upright, even words of truth, as in that place. Thus muſt be ſo, or they could not ſpeak as they were moved by the Holy Ghoſt, nor could their writing be ſaid to be of divine inſpiration. Hence, oft-times in the original, great ſenſes and ſignifications depend on a ſingle letter; as for inſtance, in the change of the name of Abraham; and our Saviour affirms that every *apex* and *iota* of the law, is under the care of God as that which was given by inſpiration from himſelf, Matth. v.

But I have, on other occaſions, treated of theſe things, and ſhall not therefore here enlarge upon them.

SECT. 21.—The third ſort of the immediate extraordinary operations of the Holy Ghoſt, abſolutely exceeding the actings and compliance of human faculties, are miracles of all ſorts, which were frequent under the Old Teſtament. Such were many things wrought by Moſes and Joſhua, Elijah, and Eliſha, with ſome others; thoſe by Moſes exceeding, if the Jews fail not in their computation, all the reſt that are recorded in the ſcripture. Now theſe were all the immediate effects of the divine power of the Holy Ghoſt. He is the ſole author of all real miraculous operations. For, by miracles, we underſtand ſuch effects as are really beyond and above the power of natural cauſes however applied unto operation. Now, it is ſaid expreſsly, that our Lord Jeſus Chriſt wrought miracles (for inſtance, the caſting out of devils from perſons poſſeſſed) by the Holy Ghoſt. And if their immediate production were by him in the human nature of Jeſus Chriſt perſonally united unto the Son of God; how much more muſt it be granted that it was he alone by whoſe power they were wrought in thoſe who had no ſuch relation unto the divine nature? And, therefore, where they are ſaid to be wrought by the hand or finger of God, it is the perſon of the Holy Spirit, which is preciſely intended, as we have declared before; and the perſons by whom they were wrought were never the real ſubjects of the power whereby they were wrought, as though it ſhould be inherent and reſiding in them as a quality, Acts ii. 12, 16. Only they were infallibly directed by the Holy Ghoſt, by word or action, to pre-ſignify their operation. So was it with Joſhua, when he commanded the *ſun and moon to ſtand ſtill*, Joſh. x. 12. There was no power in Joſhua, no not extraordinarily communicated to him, to have ſuch a real influence upon the whole frame of nature, as to effect ſo great an alteration therein. Only he had a divine warrant to ſpeak that which

God himſelf would effect; whence it is ſaid, that therein God hearkened unto the voice of a man, ver. 14. It is a vanity of the greateſt magnitude in ſome of the Jews as Maimonides, More Nebuch. p. 2. cap. 35. Levi B. Gerſon on the place, and others, who deny any fixation of the ſun or moon, and judge that it is only the ſpeed of Joſhua in ſubduing his enemies before the cloſe of that day which is intended. This they contend for, leſt Joſhua ſhould be thought to have wrought a greater miracle than Moſes. But, as the prophet Habakuk is expreſs to the contrary, chap. iii. 11. and their own Sirachides, c. 45, 56. ſo it is no ſmall prevarication in ſome Chriſtians to give countenance unto ſuch a putid fiction, ſee Grot. in Loc. It is ſo in all other miraculous operations, even where the parts of the bodies of men were made inſtrumental of the miracle itſelf, as in the gift of tongues. They who had that gift did not ſo ſpeak from any ſkill or ability reſiding in them, but they were merely organs of the Holy Ghoſt, which he moved at his pleaſure. Now the end of all theſe miraculous operations was to give reputation to the perſons, and to confirm the miniſtry of them by whom they were wrought. For, as at firſt, they were the occaſion of wonder and aſtoniſhment, ſo upon their conſideration they evidenced the reſpect and regard of God unto ſuch perſons, and their work. So when God ſent Moſes to declare his will in an extraordinary manner unto the people of Iſrael, he commands him to work ſeveral miracles or ſigns before them, that they might believe that he was ſent of God, Exod. iv. 8. And ſuch works were called ſigns, becauſe they were tokens and pledges of the preſence of the Spirit of God with them by whom they were wrought. Nor was this gift ever beſtowed on any man alone, or for its own ſake, but it was always ſubordinate unto the work of revelation or declaring the mind of God. And theſe are the general heads of the extraordinary operations of the Holy Spi-

rit of God in works exceeding all human or natural abilities in their whole kind.

SECT. 22.—The next ſort of the operations of the Holy Ghoſt, under the Old Teſtament, whoſe explanation was deſigned, is of thoſe whereby he improved through immediate impreſſions of his own power, the natural faculties and abilities of the minds of men. And theſe, as was intimated, have reſpect to things political, moral, natural, and intellectual, with ſome of a mixed nature. Firſt, He had in them reſpect unto things political; ſuch were his gifts whereby he enabled ſundry perſons unto rule and civil government amongſt men. Government, or ſupreme rule is of great concernment unto the glory of God in the world, and of the higheſt uſefulneſs unto mankind. Without it the whole world would be filled with violence, and become a ſtage for all wickedneſs viſibly and openly to act itſelf upon in diſorder and confuſion. And all men confeſs that unto a due management hereof unto its proper ends, ſundry peculiar gifts and abilities of mind are required in them, and needful for them, who are called thereunto. Theſe are they themſelves to endeavour after, and ſedulouſly to improve the meaſures which they have attained of them. And where this is by any neglected, the world and themſelves will quickly feed on the fruits of that negligence. But yet becauſe the utmoſt of what men may of this kind obtain by their ordinary endeavours, and an ordinary bleſſing thereon, is not ſufficient for ſome eſpecial ends which God aimed at in and by their rule and government; the Holy Ghoſt did oftentimes give an eſpecial improvement unto their abilities of mind by his own immediate and extraordinary operation. And, in ſome caſes, he manifeſted the effects of his power herein by ſome external viſible ſigns of his coming on them in whom he ſo wrought. So, in the firſt inſtitution of the ſanhedrim, or court of ſeventy elders, to bear together with Moſes the burden of the people in their rule and government; the Lord

is ſaid *to put his Spirit upon them*, and that *the Spirit reſted on them*, Numb. xi. 16, 17. *And the Lord ſaid unto Moſes, gather unto me ſeventy men of the elders, of Iſrael, whom thou knoweſt to be elders of the people and officers over them. And I will take of the Spirit that is upon thee, and put it upon them, and they ſhall bear the burden of the people with thee*, ver. 25. *And the Lord took of the Spirit that was on Moſes and gave it unto the ſeventy elders, and the Spirit reſted on them.* That which theſe elders were called unto, was a ſhare in the ſupreme rule and government of the people, which was before entirely in the hand of Moſes. This the occaſion of their call declares, ver. 11, 12, 13, 14, 15. and they were שֹׁטְרִים *inferior officers* before; ſuch as they had in Egypt, who influenced the people by their counſel and arbitration, Exod. iii. 16. chap. v. 6. chap. xxiv. 1, 9. Now they had a ſupreme power in judgment committed to them, and were thence called אֱלֹהִים or *gods*. For theſe were they unto whom the word of God came who were thence called gods, John x. 34, 35. Pſal. lxxxii. 6. and not the prophets, who had neither power nor rule. And on them the Spirit of God that was in Moſes reſted; that is, wrought the ſame abilities for government in them as he had received; that is, wiſdom, righteouſneſs, diligence, courage, and the like; that they might judge the people wiſely, and look to the execution of the law impartially. Now, when the Spirit of God thus reſted on them, it is ſaid they propheſied, and ceaſed not, ver. 25, 26. That is, they ſang or ſpake forth the praiſes of God in ſuch a way and manner as made it evident unto all, that they were extraordinarily actuated by the Holy Ghoſt. So is that word uſed, 1 Sam. x. 10. and elſewhere. But this gift and work of prophecy was not the eſpecial end for which they were endowed by the Spirit; for they were now called, as hath been declared, unto rule and government. But, becauſe their authority and rule was new among the people, God

gave that viſible ſign and pledge of his calling them to their office, that they might have a due veneration of their perſons and acquieſce in their authority. And hence, from the ambiguity of that word וְלֹא יָסְפוּ which we render and ceaſed not, they propheſied, and ceaſed not, ver. 25. which may ſignify to add as well as to ceaſe; many of the Jews affirm that they ſo propheſied no more but that day only; they propheſied then, and added not, that is, to do ſo any more. So, when God would erect a kingdom amongſt them, which was a new kind of government unto them, and deſigned Saul to be the perſon that ſhould reign, it is ſaid that he gave him another heart, 1 Sam. x. 9. that is, the Spirit of God came upon him, as it is elſewhere expreſſed, to endow him with that wiſdom and magnanimity that might make him meet for kingly rule. And becauſe he was now called from a low condition unto royal dignity; the communication of the Spirit of God unto him was accompanied with a viſible ſign and token, that the people might acquieſce in his government who were ready to deſpiſe his perſon. For he had alſo an extraordinary afflatus of the Spirit expreſſing itſelf in a viſible rapture, ver. 10, 11. And in like manner he dealt with others. For this cauſe alſo he inſtituted the ceremony of anointing at their inauguration; for it was a token of the communication of the gifts of the Holy Ghoſt unto them; though reſpect were had therein to Jeſus Chriſt, who was to be anointed with all his fulneſs, of whom they were types unto that people. Now, theſe gifts for government are natural and moral abilities of the minds of men;- ſuch as are prudence, righteouſneſs, courage, zeal, clemency, and the like. And when the Holy Ghoſt fell upon any perſons to enable them for political rule, and the adminiſtration of civil power, he did not communicate gifts and abilities unto them quite of another kind, but only gave them an extraordinary improvement of their own ordinary abilities. And indeed ſo great is the burden wherewith a juſt and uſeful go-

vernment is attended, ſo great and many are the temptations which power, and a confluence of earthly things, will invite and draw towards them, that without ſome eſpecial aſſiſtance of the Holy Spirit of God, men cannot chuſe but either ſink under the weight of it, or wretchedly miſcarry in its exerciſe and management. This made Solomon, when God in the beginning of his reign, gave him his option of all earthly deſirable things, to prefer wiſdom and knowledge for rule before them all, 2 Chron. i. 10, 11, 12. And this he received from him who is the Spirit of wiſdom and underſtanding, Iſa. xi. 3. And if the rulers of the earth would follow this example, and be earneſt with God for ſuch ſupplies of his Spirit, as might enable them unto an holy righteous diſcharge of their office, it would, in many places, be better with them and the world, than it is or can be where is the ſtate of things deſcribed, Hoſ. vii. 3, 4, 5. Now God, of old, did carry this diſpenſation out of the pale of the church, for the effecting of ſome eſpecial ends of his own, and I no way queſtion but that he continueth ſtill ſo to do. Thus he anointed Cyrus, and calls him his anointed accordingly, Iſa. xlv. 1. For Cyrus had a double work to do for God, in both parts, whereof he ſtood in need of his eſpecial aſſiſtance. He was to execute his judgments and vengeance on Babylon, as alſo to deliver his people that they might re-edify the temple. For both theſe he ſtood in need, and did receive eſpecial aid from the Spirit of God, though he was in himſelf but a ravenous bird of prey, Iſa. xlvi. 11. For the gifts of this holy one, in this kind, wrought no real holineſs in them on whom they were beſtowed; they were only given them for the good and benefit of others, with their own ſucceſs in what they attempted unto that purpoſe. Yea, and many on whom they are beſtowed never conſider the author of them, but ſacrifice to their own nets and drags, and look on themſelves as the ſprings of their own wiſdom and ability. But it is no wonder that all regard unto the gifts of the Holy

Ghoſt, in the government of the world, is deſpiſed, when his whole work in and towards the church itſelf is openly derided.

SECT. 23.—Secondly; We may add hereunto thoſe eſpecial endowments, with ſome moral virtues which he granted unto ſundry perſons, for the accompliſhment of ſome eſpecial deſign. So he came upon Gideon and upon Jeptha, to anoint them unto the work of delivering the people from their adverſaries in battle, Judg. vi. 34. chap. xi. 29. It is ſaid before of them both, that they were men of valour, chap. vi. 12. chap. xi. 1. This coming therefore of the Spirit of God upon them, and cloathing of them, was his eſpecial excitation of their courage, and his fortifying of their minds againſt thoſe dangers they were to conflict withal. And this he did by ſuch an efficacious impreſſion of his power upon them, as that both themſelves received thereby a confirmation of their call, and others might diſcern the preſence of God with them. Hence it is ſaid, that the Spirit of the Lord cloathed them, they being warmed in themſelves, and known to others by his gifts and actings of them.

SECT. 24.—Thirdly; There are ſundry inſtances of his adding unto the gifts of the mind, whereby he qualified perſons for their duties, even bodily ſtrength, when that alſo was needful for the work whereunto he called them; ſuch was his gift unto Sampſon. His bodily ſtrength was ſupernatural, a mere effect of the power of the Spirit of God; and therefore when he put it forth in his calling, it is ſaid that the Spirit of the Lord came mightily upon him, Judg. xiv. 6. chap. xv. 14. or wrought powerfully in him. And he gave him this ſtrength in the way of an ordinance, appointing the growing of his hair to be the ſign and pledge of it; the care whereof being violated by him, he loſt for a ſeaſon the gift itſelf.

SECT. 25.—Fourthly; He alſo communicated gifts intellectual to be exerciſed in and about things natural

and artificial. So he endowed Bezaliel and Aholiab with wiſdom and ſkill in all manner of curious workmanſhip about all ſorts of things for the building and beautifying of the tabernacle, Exod. xxxi. 2, 3. Whether Bezaliel was a man that had before given himſelf unto the acquiſition of thoſe arts and ſciences is altogether uncertain. But certain it is, that his preſent endowments were extraordinary. The Spirit of God heightened, improved, and ſtrengthened the natural faculties of his mind, to a preception and underſtanding of all the curious works mentioned in that place, and unto a ſkill how to contrive and diſpoſe of them into their order deſigned by God himſelf. And therefore, although the ſkill and wiſdom mentioned differed not in the kind of it from that which others attained by induſtry; yet he received it by an immediate afflatus or inſpiration of the Holy Ghoſt, as to that degree, at leaſt, which he was made partaker of.

Sect. 26.—Laſtly; The aſſiſtance given unto holy men for the publiſhing and preaching of the word of God to others; as to Noah who was a preacher of righteouſneſs, 2 Pet. ii. 5. for the conviction of the world, and converſion of the elect, wherein the Spirit of God ſtrove with men, Gen. vi. 3. and preached unto them that were diſobedient, 1 Pet. iii. 19, 20. might here alſo be conſidered, but that the explanation of his whole work in that particular will occur unto us in a more proper place.

Sect. 27.—And thus I have briefly paſſed through the diſpenſation of the Spirit of God under the Old Teſtament. Nor have I aimed therein to gather up his whole work, and all his actings; for then every thing that is praiſe-worthy in the church muſt have been enquired into; for all without him is death, and darkneſs, and ſin. All life, light, and power, are from him alone. And the inſtances of things expreſsly aſſigned unto him which we have inſiſted on, are ſufficient to manifeſt that the whole being and welfare of the church

depended ſolely on his will and his operations. And this will yet be more evident when we have alſo conſidered thoſe other effects and operations of his, which being common to both ſtates of the church under the Old Teſtament and the New, are purpoſely here omitted, becauſe the nature of them is more fully cleared in the goſpel, wherein alſo their exemplifications are more illuſtrious. From him therefore was the word of promiſe and the gift of prophecy whereon the church was founded, and whereby it was built. From him was the revelation and inſtitution of all the ordinances of religious worſhip; from him was that communication of gifts and gracious abilities, which any perſons received for the edification, rule, protection, and deliverance of the church. All theſe things were wrought by that one and ſelf-ſame Spirit, which divideth to every man ſeverally as he will. And if this were the ſtate of things under the Old Teſtament, a judgment may thence be made how it is under the New. The principal advantage of the preſent ſtate above that which is paſt, next unto the coming of Chriſt in the fleſh, conſiſts in the pouring out of the Holy Ghoſt upon the diſciples of Chriſt in a larger manner than formerly. And yet I know not how it is come to paſs that ſome men think that neither he, nor his work, are of any great uſe unto us. And whereas we find every thing that is good even under the Old Teſtament aſſigned unto him, as the ſole immediate author of it, it is hard to perſuade many that he continues now to do almoſt any good at all. And what he is allowed to have any hand in, it is ſure to be ſo ſtated, as that the principal praiſe of it may redound unto ourſelves; ſo diverſe; yea, ſo adverſe are the thoughts of God and men in theſe things, where our thoughts are not captivated unto the obedience of faith. But we muſt ſhut up this diſcourſe. It is a common ſaying among the Jewiſh maſters, that the gift of the Holy Ghoſt ceaſed under the ſecond temple, or after the finiſhing of it. Their meaning muſt be, that

it did ſo as to the gifts of miniſterial prophecy, of miracles, and of writing the mind of God by inſpiration for the uſe of the church; otherwiſe there is no truth in their obſervation. For there were afterwards eſpecial revelations of the Holy Ghoſt granted unto many, as unto Simeon and Anna, Luke i. And others conſtantly received of his gifts and graces to enable them unto obedience, and fit them for their employments. For, without a continuance of theſe ſupplies, the church itſelf muſt abſolutely ceaſe.

General Diſpenſation of the Holy Spirit, with reſpect unto the New Creation.

CHAP. II.

(1.) *The work of the Spirit of God in the new creation propoſed to conſideration. The importance of the doctrine hereof.*—(2.) *The plentiful effuſion of the Spirit the great promiſe reſpecting the times of the New Teſtament.*—(3.) *Miniſtry of the goſpel founded in the promiſe of the Spirit.*—(4.) *How this promiſe is made unto all believers.*—(5.) *Injunction to all to pray for the Spirit of God.*—(6.) *The ſolemn promiſe of Chriſt to ſend his Spirit when he left the world.*—(7.) *The ends for which he promiſed him.*—(8.) *The work of the new creation the principal means of the revelation of God and his glory.*—(9.) *How this revelation is made in particular herein.*

SECT. 1. WE are now arrived at that part of our work which was principally intended in the whole; and that becauſe our faith and obedience is principally therein concerned. This is the diſpenſation and work of the Holy Ghoſt with reſpect to the goſpel, or the new creation of all things in and by Jeſus Chriſt. And this, if any thing in the ſcripture is worthy of our moſt diligent enquiry and meditation; nor is there any more important principle and head of that religion which we do profeſs. The doctrine of the being and unity of the divine nature is common to us with the reſt of mankind,

and hath been ſo from the foundation of the world; however ſome like brute beaſts have herein alſo corrupted themſelves. The doctrine of the Trinity, or the ſubſiſtence of three perſons in the one divine nature or being, was known to all who enjoyed divine revelation even under the Old Teſtament, though to us it be manifeſted with more light and convincing evidence. The incarnation of the Son of God was promiſed and expected from the firſt entrance of ſin, and received its actual accompliſhment in the fulneſs of time, during the continuance of the Moſaical pædagogy. But this diſpenſation of the Holy Ghoſt, whereof we now proceed to treat, is ſo peculiar unto the New Teſtament, that the evangeliſt, ſpeaking of it, ſays, *the Holy Ghoſt was not yet given, becauſe Jeſus was not yet glorified*, John vii. 39. And they who were inſtructed in the doctrine of John the Baptiſt only knew not whether there *were any Holy Ghoſt*, Acts xix. 2. Both which ſayings concerned his diſpenſation under the New Teſtament; for his eternal being and exiſtence they were not ignorant of, nor did he then firſt begin to be, as we have fully manifeſted in our foregoing diſcourſes. To ſtir us up therefore unto diligence in this enquiry unto what was in general laid down before, I ſhall add ſome conſiderations evidencing the greatneſs and neceſſity of this duty, and then proceed to the matter itſelf that we have propoſed to handle and explain.

SECT. 2.—1. The plentiful effuſion of the Spirit is that which was principally propheſied of, and foretold as the great priviledge and pre-eminence of the goſpel church-ſtate. This was that good wine which was kept until the laſt; this all the prophets bear witneſs unto, ſee Iſa. xxxv. 7. chap. xliv. 3. Joel. ii. 28. Ezek. xi. 19. chap. xxxvi. 27. with other places innumerable. The great promiſe of the Old Teſtament was that concerning the coming of Chriſt in the fleſh. But he was ſo to come, as to put an end unto that whole church-ſtate, wherein his coming was expected. To prove this, was

the principal deſign of the apoſtle in his epiſtle to the Hebrews. But this promiſe of the Spirit, whoſe accompliſhment was reſerved for the times of the goſpel, was to be the foundation of another church-ſtate and the means of its continuance. If therefore we have any intereſt in the goſpel itſelf, or deſire to have; if we have either part or lot in this matter, or deſire to be made partakers of the benefits which attend thereon, which are no leſs than our acceptation with God here, and our ſalvation hereafter; it is our duty to ſearch the ſcriptures, and enquire diligently into theſe things. And let no man deceive us with vain words, as though the things ſpoken concerning the Spirit of God, and his work towards them that do believe, are fanatical and unintelligible by rational men; for becauſe of this contempt of him the wrath of God will come on the children of diſobedience. And if the world, in wiſdom, and their reaſon, know him not, nor can receive him, yet they who believe do know him, *for he dwelleth with them, and ſhall be in them*, John xiv. 17. And the preſent practice of the world, in deſpiſing and ſlighting the Spirit of God, and his work, gives light and evidence unto thoſe words of our Saviour, that the world cannot receive him. And it cannot do ſo, becauſe it neither ſeeth him, nor knoweth him, or hath no experience of his work in them, or of his power and grace. Accordingly doth it, is it come to paſs. Wherefore, not to avow the Spirit of God in his work, is to be aſhamed of the goſpel, and of the promiſe of Chriſt, as if it were a thing not to be owned in the world.

SECT. 3.—2. The miniſtry of the goſpel, whereby we are begotten again, that we ſhould be a kind of firſt fruits of his creatures unto God, is from his promiſed preſence with it, and work in it, called the miniſtry of the Spirit, even of the Spirit that giveth life, 2 Cor. iii. 6. And it is ſo, in oppoſition to the miniſtration of the law, wherein yet there were a multitude of ordinances of worſhip and glorious ceremonies. And he

who knows no more of the miniſtry of the goſpel, but what conſiſts in an attendance unto the letter of inſtitutions, and the manner of their performance, knows nothing of it. Nor yet is there any extraordinary afflatus or inſpiration now intended or attended unto, as we are ſlanderouſly reported, and as ſome affirm that we pretend. But there is that preſence of the Spirit of God with the miniſtry of the goſpel, in his authority, aſſiſtance, communication of gifts and abilities, guidance and direction, as without which it will be uſeleſs and unprofitable in and unto all that take the work thereof upon them. This will be more fully declared afterwards : For ;

Sect. 4.—3. The promiſe and gift of the Spirit, under the goſpel, is not made nor granted unto any peculiar ſort of perſons only, but unto all believers, as their conditions and occaſions do require. They are not therefore the eſpecial intereſt of a few, but the common concern of all Chriſtians. The Papiſts grant that this promiſe is continued ; but they would confine it to their pope or their councils, things no where mentioned in the ſcripture, nor the object of any one goſpel-promiſe whatever. It is all believers, in their places and ſtations, churches in their order, and miniſters in their office, unto whom the promiſe of him is made, and towards whom it is accompliſhed, as ſhall be ſhown. Others alſo grant the continuance of this gift, but underſtand no more by it but an ordinary bleſſing upon mens rational endeavours, common and expoſed unto all alike. This is no leſs than to overthrow his whole work, to take his ſovereignty out of his hand, and to deprive the church of all eſpecial intereſt in the promiſe of Chriſt concerning him. In this inquiry, therefore, we look after what at preſent belongs unto ourſelves, if ſo be we are diſciples of Chriſt, and do expect the fulfilling of his promiſes. For whatever men may pretend unto this day, if they have not the Spirit of Chriſt, they are none of his, Rom. viii. 9. For our Lord Jeſus Chriſt hath

promiſed him, as a comforter to abide with his diſciples forever, John xiv. And by him it is, that he is preſent with them, and among them to the end of the world, Mat. xxviii. 20. chap. xviii. 20. That we ſpeak not as yet of his ſanctifying work, whereby we are enabled to believe, and are made partakers of that holineſs, without which no man ſhall ſee God. Wherefore, without him, all religion is but a body without a ſoul, a carcaſe without an animating Spirit. It is true, in the continuation of his work, he ceaſeth from putting forth theſe extraordinary effects of his power which were needful for the laying the foundation of the church in the world. But the whole work of his grace, according to the promiſe of the covenant, is no leſs truly and really carried on at this day in and towards all the elect of God, than it was on the day of pentecoſt, and onwards; and ſo is his communication of gifts neceſſary for the edification of the church, Epheſ. iv. 10, 11, 12, 13. The owning, therefore, and avowing the work of the Holy Ghoſt in the hearts, and on the minds of men, according to the tenor of the covenant of grace, is the principal part of that profeſſion which at this day all believers are called unto.

SECT. 5.—4. We are taught in an eſpecial manner to pray that God would give his Holy Spirit unto us, that through his aid and aſſiſtance we may live unto God in that holy obedience which he requires at our hands, Luke xi. 9, 10, 11, 12, 13. Our Saviour enjoining an opportunity in our ſupplications, ver. 9, 10. and giving us encouragement, that we ſhall ſucceed in our requeſts, ver. 11, 12. makes the ſubject-matter of them to be the Holy Spirit; *Your heavenly Father ſhall give the Holy Spirit to them that aſk him*, ver. 13. Which in the other evangeliſts, is good things, Matth. vii. 11. becauſe he is the author of them all in us and to us; nor doth God beſtow any good thing on us, but by his Spirit. Hence the promiſe of beſtowing the Spirit is accompanied with a preſcription of duty unto us, that we ſhould aſk him, or pray to him; which is included

in every promiſe where his ſending, giving, or beſtowing is mentioned. He therefore is the great ſubject matter of all our prayers. And that ſignal promiſe of our bleſſed Saviour, to ſend him as a comforter, to abide with us forever, is a directory for the prayers of the church in all generations. Nor is there any church in the world fallen under ſuch a total degeneracy, but that, in their public offices, there are teſtimonies of their ancient faith and practice in praying for the coming of the Spirit unto them, according to this promiſe of Chriſt. And therefore our apoſtle, in all his moſt ſolemn prayers for the churches in his days, makes this the chief petition of them, that God would give unto them, and increaſe in them, the gifts and graces of the Holy Spirit, with the Spirit himſelf, for ſundry eſpecial effects and operations whereof they ſtood in need, Ephſ. i. 17. chap. iii. 16. Col. ii. 2. And this is a full conviction of what importance the conſideration of the Spirit of God, and his work, is unto us. We muſt deal in this matter with that confidence which the truth inſtructs us unto, and therefore ſay, that he who prayeth not conſtantly and diligently for the Spirit of God, that he may be made partaker of him for the ends for which he is promiſed, is a ſtranger from Chriſt and his goſpel. This we are to attend unto as that whereon our eternal happineſs doth depend. God knows our ſtate and condition, and we may better learn our wants from his preſcription of what we ought to pray for, than from our own ſenſe and experience: for we are in the dark unto our own ſpiritual concerns, through the power of our corruptions and temptations, and know not what we ſhould pray for as we ought, Rom. viii. 26. But our heavenly Father knows perfectly what we ſtand in need of. And therefore whatever be our preſent apprehenſions concerning ourſelves, which are to be examined by the word, our prayers are to be regulated by what God hath enjoined us to aſk, and what he hath promiſed for to beſtow.

SECT. 6.—5. What was before mentioned may here be called over again, and farther improved; yea, it is neceſſary that ſo it ſhould be. This is the ſolemn promiſe of Jeſus Chriſt when he was to leave this world by death. And whereas he therein made and confirmed his teſtament, Heb. ix. 15, 16, 17. He bequeathed his Spirit as his great legacy unto his diſciples. And this he gave unto them as the great pledge of their future inheritance, 2 Cor. i. 22. which they were to live upon in this world. All other good things he hath indeed bequeathed unto believers, as he ſpeaks of peace with God in particular. *Peace I leave with you, my peace I give unto you*, John xiv. 27. But he gives particular graces and mercies for particular ends and purpoſes. The Holy Spirit he bequeaths to ſupply his own abſence, John xvi. 17. that is, for all the ends of ſpiritual and eternal life. Let us therefore conſider this gift of the Spirit either formally, under this notion that he was the principal legacy left unto the church by our dying Saviour, or materially, as to the ends and purpoſes for which he is ſo bequeathed, and it will be evident what valuation we ought to have of him and his work. How would ſome rejoice, if they could poſſeſs any relique of any thing that belonged unto our Saviour in the days of his fleſh, though of no uſe or benefit unto them? Yea, how great a part of men called Chriſtians do boaſt in ſome pretended parcels of the tree whereon he ſuffered. Love, abuſed by ſuperſtition, lies at the bottom of this vanity. For they would embrace any thing left them by their dying Saviour. But he left them no ſuch things, nor did ever bleſs and ſanctify them unto any holy or ſacred ends. And therefore hath the abuſe of them been puniſhed with blindneſs and idolatry. But this is openly teſtified unto in the goſpel, then when his heart was overflowing with love unto his diſciples, and care for them, when he took an holy proſpect of what would be their condition, their work, duty, and temptations in the world, and thereon made proviſion of

all that they could ſtand in need of; he promiſeth to leave and give unto them his Holy Spirit, to abide with them forever, directing us to look unto him for all our comforts and ſupplies. According, therefore, unto our valuation and eſteem of him, of our ſatisfaction and acquieſcency in him, is our regard to the love, care, and wiſdom of our bleſſed Saviour to be meaſured. And, indeed, it is only in his word and Spirit wherein we can either honour, or deſpiſe him in this world. In his own perſon he is exalted at the right hand of God, far above all principalities and powers; ſo that nothing of ours can immediately reach him, or affect him. But it is in our regard to theſe that he makes a trial of our faith, love, and obedience. And it is a matter of lamentation to conſider the contempt and ſcorn that on various pretences is caſt upon this Holy Spirit, and the work whereunto he is ſent by God the Father, and by Jeſus Chriſt. For there is included therein a contempt of them alſo. Nor will a pretence of honouring God, in their own way, ſecure ſuch perſons as ſhall contract the guilt of this abomination. For it is an idol, and not the God and Father of our Lord Jeſus Chriſt, who doth not work effectually in the elect by the Holy Ghoſt, according to the ſcriptures. And, (2.) if we conſider this promiſe of the Spirit to be given unto us, as to the ends of it; then,

Sect. 7.—6. He is promiſed and given as the ſole cauſe and author of all the good that in this * world we are or can be made partakers of: For (1.) there is no good communicated unto us from God, but it is beſtowed on us, or wrought in us by the Holy Ghoſt. No gift, no grace, no mercy, no priviledge, no conſolation, do we receive, poſſeſs, or uſe, but it is wrought in us, collated on us, or manifeſted unto us, by him alone. Nor (2.) is there any good in us towards God, any faith, love, duty, obedience, but what is effectually

* Gratias ago tibi clementiſſime Deus, quia quod quæſivi mane prior ipſe donaſti. Cypri. de Baptiſm. Chriſti.

wrought in us by him, by him alone: For in us, that is in our fleſh (and by nature we are but fleſh) there dwelleth no good thing. All theſe things are from him, and by him, as ſhall, God aſſiſting, be made to appear by inſtances of all ſorts in our enſuing diſcourſe. And theſe conſiderations I thought meet to premiſe unto our entrance into that work which now lieth before us.

SECT. 8.—The great work whereby God deſigned to glorify himſelf ultimately in this world, was that of the new creation, or of the recovery and reſtoration of all things by Jeſus Chriſt, Heb. i. 1, 2, 3. Epheſ. i. 10. And, as this is, in general, confeſſed by all Chriſtians, ſo I have elſewhere inſiſted on the demonſtration of it. (2.) That which God ordereth and deſigneth, as the principal means for the manifeſtation of his glory, muſt contain the moſt perfect and abſolute revelation and declaration of himſelf, his nature, his being, his exiſtence, and excellencies. For from their diſcovery and manifeſtation, with the duties which, as known, they require from rational creatures, doth the glory of God ariſe, and no otherwiſe. (3.) This, therefore, was to be done in this great work, and it was done accordingly. Hence is the Lord Chriſt, in his work of mediation, ſaid to be the image of the inviſible God, Col. i. 15. *The brightneſs of his glory, and the expreſs image of his perſon*, Heb. i. 3. *In whoſe face the knowledge of the glory of God ſhineth forth unto us*, 2 Cor. iv. 6. Becauſe in and by him, in his work of the new creation, all the glorious properties of the nature of God are manifeſted and diſplayed incomparably above what they were in the creation of all things in the beginning. I ſay, therefore, in the contrivance, projection, production, carrying on, diſpoſal, and accompliſhment of this great work, God hath made the moſt eminent and glorious diſcovery of himſelf unto angels and men, Epheſ. iii. 8, 9, 10. 1 Pet. i. 10, 11, 12. That we may know, love, truſt, honour, and obey him in all things, as God, and according to his will. (4.) In par-

ticular, in this new creation, he hath revealed himſelf in an eſpecial manner as three in one. There was no one more glorious myſtery brought to light in and by Jeſus Chriſt than that of the holy Trinity, or the ſubſiſtence of the three perſons in the unity of the ſame divine nature. And this was done not ſo much in expreſs propoſitions, or verbal teſtimonies unto that purpoſe, which yet is done alſo, as by the declaration of the mutual divine internal acts of the perſons towards one another, and the diſtinct immediate divine external actings of each perſon in the work which they did and do perform. For God revealeth not himſelf unto us merely doctrinally and dogmatically, but by the declaration of what he doth for us, in us, towards us, in the accompliſhment of the counſel of his will; ſee Epheſ. i. 4, 5, 6, 7, 8, 9, 10, 11, 12. And this revelation is made unto us, not that our minds might be poſſeſſed with the notions of it, but that we may know aright how to place our truſt in him, how to obey him, and live unto him, how to obtain and exerciſe communion with him, until we come to the enjoyment of him.

Sect. 9.—We may make application of theſe things unto, and exemplify them yet farther in the work under conſideration. Three things in general are in it propoſed unto our faith. (1.) The ſupreme purpoſe, deſign, contrivance, and diſpoſal of it. (2.) The purchaſing and procuring cauſe and means of the effects of that deſign; with its accompliſhment in itſelf, and with reſpect unto God. (3.) The application of the ſupreme deſign and actual accompliſhment of it to make it effectual unto us. The firſt of theſe is abſolutely in the ſcripture aſſigned unto the Father, and that uniformly, and every where. His will, his counſel, his love, his grace, his authority, his purpoſe, his deſign, are conſtantly propoſed as the foundation of the whole work, as thoſe which were to be purſued, effected, accompliſhed; ſee Iſa. xlii. 1, 2, 3. Pſal. xl. 6, 7, 8. John

iii. 16. Iſa. liii. 10, 11, 12. Epheſ. i. 4, 5, 6, 7, 8, 9, 10. and other places innumerable. And on this account, becauſe the Son undertook to effect whatever the Father had ſo deſigned and purpoſed, there were many acts of the will of the Father towards the Son in ſending, giving, appointing of him, in preparing him a body, in comforting and ſupporting him, in rewarding and giving a people unto him, which belong unto the Father on the account of the authority, love and wiſdom that were in them, their actual operation belonging particularly unto another perſon. And in theſe things as the perſon of the Father, in the divine being, propoſed unto us to be known and adored. Secondly, the Son condeſcendeth, conſenteth, and engageth to do, and accompliſh, in his own perſon, the whole work, which, in the authority, counſel, and wiſdom of the Father was appointed for him, Phil. ii. 5, 6, 7, 8. And, in theſe divine operations as the perſon of the Son revealed unto us, to be honoured even as we honour the Father. Thirdly, the Holy Ghoſt doth immediately work and effect whatever was to be done in reference unto the perſon of the Son, or the ſons of men, for the perfecting and accompliſhment of the Father's counſel, and the Son's work, in an eſpecial application of both unto their eſpecial effects and ends. Hereby is he made known unto us, and hereby our faith concerning him, and in him, is directed. And thus, in this great work of the new creation by Jeſus Chriſt, doth God cauſe all his glory to paſs before us, that we may both know him, and worſhip him in a due manner. And what is the peculiar work of the Holy Ghoſt herein we ſhall now declare.

Work of the Holy Spirit with reſpect unto the Head of the New Creation, the Human Nature of Chriſt.

CHAP. III.

(1.) *The eſpecial works of the Holy Spirit in the new creation.*—(2.) *His work on the human nature of Chriſt.*—(3.) *How this work could be conſidering the union of the human nature unto and in the perſon of the Son of God.*—(4.) *Aſſumption of the human nature into union, the only act of the perſon of the Son towards it.*—(5.) *Perſonal union, the only neceſſary conſequent of this aſſumption,*—(6.) *All other actings of the perſon of the Son in, and on the human nature, voluntary.*—(7.) *The Holy Spirit the immediate efficient cauſe of all divine operations.*—(8.) *He is the Spirit of the Son, or of the Father.*—(9.) *How all the works of the Trinity are undivided.*—(10.) *The body of Chriſt formed in the womb by the Holy Ghoſt; but of the ſubſtance of the bleſſed Virgin; why this was neceſſary.*—(11.) *Chriſt not hence the Son of the Holy Ghoſt, according to the human nature.*—(12.) *Difference between the aſſumption of the human nature by the Son, and the creation of it by the Holy Ghoſt.*—(13.) *The conception of Chriſt, how aſcribed to the Holy Ghoſt, and how to the bleſſed Virgin. Reaſons of the eſpouſal of*

the bleſſed Virgin to Joſeph before the conception of Chriſt.—(14.) *The actual purity and holineſs of the ſoul and body of Chriſt from his miraculous conception.*

SECT. 1. THE diſpenſation and work of the Holy Ghoſt, in this new creation, reſpect, firſt the head of the church, the Lord Jeſus Chriſt in his human nature, as it was to be, and was united unto the perſon of the Son of God. Secondly, it concerns the members of that myſtical body in all that belongs unto them as ſuch. And under theſe two heads we ſhall conſider them.

SECT. 2.—Firſt; Therefore we are to enquire what are the operations of the Holy Ghoſt in reference unto Jeſus Chriſt the head of the church. And theſe were of two ſorts. (1.) Such as whereof the perſon of Chriſt, in his human nature, was the immediate object. (2.) Such as he performs towards others on his behalf; that is, with direct reſpect unto his perſon and office.

SECT. 3.—But yet, before we enter upon the firſt ſort of his works, which we ſhall begin withal, an objection of ſeeming weight and difficulty muſt be removed out of our way; which I ſhall the rather do, becauſe our anſwer unto it will make the whole matter treated of the more plain and familiar unto us. It may therefore be, and it is objected, that whereas the human nature of Chriſt is aſſigned as the immediate object of theſe operations of the Holy Ghoſt, and that nature was immediately, inſeparably, and undividedly, united unto the perſon of the Son of God, there doth not ſeem to be any need, nor, indeed, room for any ſuch operations of the Spirit. For could not the Son of God himſelf, in his own perſon, perform all things requiſite both for the forming, ſupporting, ſanctifying, and preſerving of his own nature, without the eſpecial aſſiſtance of the Holy Ghoſt? Nor is it eaſy to be underſtood how an immediate work of the Holy Ghoſt ſhould be inter-

poſed in the ſame perſon, between the one nature and the other. And this ſeeming difficulty is vehemently preſſed by the Socinians, who think to entangle our whole doctrine of the bleſſed Trinity, and incarnation of the Son of God thereby. But expreſs teſtimonies of ſcripture, with the clear and evident analogy of faith, will carry us eaſily and ſafely though this ſeeming difficulty. To which end we may obſerve; That,

Sect. 4.—1. The only ſingular immediate act of the Son on the human nature, was the aſſumption of it into ſubſiſtence with himſelf. Herein the Father and the Spirit had no intereſt nor concurrence, ει μη κατ' ευδοκιαν ϗ βυλεσιν, but by approbation and conſent, as Damaſcen ſpeaks. For the Father did not aſſume the human nature; he was not incarnate; neither did the Holy Spirit do ſo. But this was the peculiar act, and work of the Son. See John i. 14. Rom. i. 4. Gal. iv. 4. Phil. ii. 6, 7. Heb. ii. 14, 17; which places, with many others to the ſame purpoſe, I have elſewhere expounded, and vindicated from the exceptions of the Socinians.

Sect. 5.—2. That the only neceſſary conſequent of this aſſumption of the human nature, or the incarnation of the Son of God, is the perſonal union of Chriſt, or the inſeparable ſubſiſtence of the aſſumed nature in the perſon of the Son. This was neceſſary, and indiſſoluble, ſo that it was not impeached, nor ſhaken in the leaſt, by the temporary diſſolution of that nature, by the ſeparation of the ſoul and body. For the union of the ſoul and body in Chriſt did not conſtitute him a perſon, that the diſſolution of them ſhould deſtroy his perſonality. But he was a perſon by the uniting of both unto the Son of God.

Sect. 6.—3. That all other actings of God in the perſon of the Son towards the human nature were voluntary, and did not neceſſarily enſue on the union mentioned. For there was no transfuſion of the properties of one nature into the other, nor real phyſical communication of divine eſſential excellencies unto the

the humanity. Thoſe who ſeem to contend for any ſuch thing, reſolve all at laſt, into a true aſſignation, by way of predication, as neceſſary on the union mentioned; but contend not for a real transfuſion of the properties of one nature into the other. But theſe communications were voluntary. Hence were thoſe temporary diſpenſations, when under his great trial, the human nature complained of its deſertion and dereliction by the divine, Matth. xxvii. 46. For this forſaking was not as to perſonal union, or neceſſary ſubſiſtence and ſupportment, but as to voluntary communications of light and conſolation. Hence himſelf declares, that the human nature was not the reſidential ſubject of omniſciency. For ſo he ſpeaks, Mark xiii. 32. *But of that day, and that hour, knoweth no man, no nor the angels which are in heaven, neither the Son, but the Father.* For the expoſition given by ſome of the ancients, that the Lord Chriſt ſpeaks not this abſolutely, but only, *that he knew it not to declare it unto them*, is unworthy of him. For no more did the Father ſo know it, ſeeing he hath not declared it. But this was the opinion only of ſome of them, the more adviſed were otherwiſe minded. He * ſpeaks of himſelf with reſpect unto his human nature only. And thereunto all communications were voluntary. So after his aſcenſion God gave him that revelation that he made to the apoſtle, Rev. i. 1. The human nature, therefore, however inconceivably advanced, is not the ſubject of infinite eſſentially divine

* Δηλον ἐστιν ὁτι ϗ την τυ παντος τελυς ὡραν, ὡς μεν λογος γινωσκει; ὡς ϗ ἀνθρωπος ἀγνοει. Ανθρωπυ γαρ ἰδιον το ἀγνοειν, ϗ μαλιστα ταυτα Αλλα ϗ τυτο της φιλανθρωπιας ἰδιον τυ σωτηρος. Επειδη γαρ γεγονεν ἀνθρωπος, ὐκ ἐπηχυνετο δια την σαρκα την ἀγνουσαν ἐιτειν, ὐκ οιδα. Ἱνα δειξη ὁτι ἐιδως ὡς θεος, ἀγνοει σαρκικως. Athanaſ. Orat. 4. Ad. Arian.

Ἀγνοει τοινυν κατα το χημα της ἀνθρωποτητος, ὁ γινωσκων τα παντα κατα την δυναμιν της θεοτητος. Chryſoſtom. Tom. 7. Serm. 117.

Πλην ἰστεον, ὁτι οἱ πολλοι των πατερων, χειδον ϗ παντες, φαινονται λεγοντες ἀυτον ἀγνοειν. Ἐι γαρ κατα παντα λεγεται ἡμιν ὁμουσιος, ἀγνουμεν ϗ ϗ ἡμεις, δελον ὁτι ϗ ἀυτος ἠγνοει. Leontius Byzantinus, de Sectis.

properties. And the actings of the Son of God towards it, conſequential unto its aſſumption, and that indiſſoluble ſubſiſtence in its union which enſued thereon, are voluntary.

Sect. 7.—4. The Holy Ghoſt, as we have proved before, is the immediate peculiar efficient cauſe of all external divine operations; for God worketh by his Spirit; or in him immediately, applies the power and efficacy of the divine excellencies unto their operation; whence the ſame work is equally the work of each perſon.

Sect. 8.—5. The Holy Spirit is the Spirit of the Son, no leſs than the Spirit of the Father. He proceedeth from the Son, as from the Father. He is the *Spirit of the Son*, Gal. iv. 6. And hence is he the immediate operator of all divine acts of the Son himſelf, even on his own human nature. Whatever the Son of God, wrought in, by, or upon the human nature, he did it by the Holy Ghoſt, who is his Spirit, as he is the Spirit of the Father.

Sect. 9.—6. To clear the whole matter, it muſt be yet further obſerved, that the immediate actings of the Holy Ghoſt are not ſpoken of him abſolutely, nor aſcribed unto him excluſively, as unto the other perſons and their concurrence in them. It is a ſaying generally admitted, that *opera Trinitatis ad extra ſunt indiviſa*. There is no ſuch diviſion in the external operations of God, that any one of them ſhould be the act of one perſon without the concurrence of the others. And the reaſon of it is, becauſe the nature of God, which is the principle of all divine operations, is one and the ſame undivided in them all. Whereas, therefore, they are the effects of divine power, and that power is eſſentially the ſame in each perſon, the works themſelves belong equally unto them. As if it were poſſible, that three men might ſee by the ſame eye, the act of ſeeing would be but one, and it would be equally the act of all three. But the things we inſiſt on are aſcribed eminently unto

the Holy Ghoſt on the account of the order of his ſubſiſtence in the holy Trinity, as he is the Spirit of the Father and the Son; whence, in every divine act, the authority of the Father, the love and wiſdom of the Son, with the immediate efficacy and power of the Holy Ghoſt, are to be conſidered. Yea, and there is ſuch a diſtinction in their operations, that one divine act may produce a peculiar reſpect and relation unto one perſon, and not unto another; as the aſſumption of the human nature did to the Son, for he only was incarnate. And ſuch are the eſpecial actings of the Holy Ghoſt towards the head of the church, our Lord Jeſus Chriſt, in this work of the new creation, as we ſhall demonſtrate in ſundry inſtances:

SECT. 10.—Firſt; The framing, forming, and miraculous conception of the body of Chriſt in the * womb of the bleſſed Virgin, was the peculiar and eſpecial work of the Holy Ghoſt. This work I acknowledge in reſpect of deſignation and the authoritative diſpoſal of things, is aſcribed unto the Father. For ſo the Lord Chriſt ſpeaketh unto him; *a body haſt thou prepared me*, Heb. x. 6. But this preparation doth not ſignify the actual forming and making ready of that body, but the eternal deſignation of it; it was prepared in the counſel and love of the Father. As to voluntary aſſumption, it is aſcribed to the Son himſelf; Heb. ii. 14. *For aſmuch as the children were partakers of fleſh and blood, he alſo himſelf partook of the ſame;* he took unto him a body and ſoul, entire human nature, as the children or all believers have the ſame, ſynecdochically expreſſed by fleſh and blood; ver. 16. *He took*

* Maximum in tota creatura Teſtimonium de Divinitate Spiritus Sancti Corpus Domini eſt; quod ex Spiritu Sancto eſſe creditur ſecundum Evangeliſtam, Mat. 1. ſicut Angelus ad Joſephum dicit, quod in ea natum eſt de Spiritu Sancto eſt. Athanaſius de fid. Un. et Trin.

Creatrix virtus altiſſimi, ſuperveniente Spiritu Sancto in virginem Mariam, Chriſti corpus fabricavit; quo ille uſus Templo ſine viri natus eſt ſemine. Didym. de Sp. Sanct. lib. 2.

on him the ſeed of Abraham. But the immediate divine efficiency in this matter, was the peculiar work of the Holy Ghoſt. Matth. i. 18. *When his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found to be with child of the Holy Ghoſt;* ver. 20. *That which is conceived in her is of the Holy Ghoſt;* Luke i. 35. *The angel anſwered and ſaid unto her, the Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* (1.) The perſon working is the Holy Ghoſt. He is the wonderful operator in this glorious work; and therein the power of the moſt High was exerted. For the power of the moſt High is neither explicatory of the former expreſſion, the Holy Ghoſt, as though he were only the power of the moſt High; nor is it the adjoining of a diſtinct agent or cauſe unto him, as though the Holy Ghoſt and the power of the moſt High were different agents in this matter. Only the manner of his effecting this wonderful matter concerning which the bleſſed Virgin had made that enquiry, ver. 34. How can this be, ſeeing I know not a man? is expreſſed. The Holy Ghoſt, ſaith the angel, actuating the power of the moſt High, or in the infinite power of God, ſhall accompliſh it. (2.) For his acceſs unto his work, it is expreſſed by his coming upon her. The importance of this expreſſion, and what is ſignified thereby, hath been declared before. And it is often uſed to declare his actings with reference unto the production of miraculous works. Acts i. 8. *Ye ſhall receive power after the Holy Ghoſt is come upon you.* He will ſo come upon you, as to put forth the power of the moſt High in you, and by you, in gifts and operations miraculous. For he is ſaid to come with reſpect unto his beginning of any marvelous operation, where before he did not work to the like purpoſe. (3.) The act of the Holy Ghoſt, in this matter, was a creating act; not, indeed, like the firſt creating act, which produced the matter and

ſubſtance of all things out of nothing, cauſing that to be, which was not before, neither in matter nor form, nor paſſive diſpoſition; but like thoſe ſubſequent acts of creation, whereby out of matter before made and prepared, things were made that which before they were not, and which of themſelves they had no active diſpoſition unto nor concurrence in. So man was created or formed of the duſt of the earth, and woman of a rib taken from man. There was a previous matter unto their creation, but ſuch as gave no aſſiſtance, nor had any active diſpoſition to the production of that particular kind of creature whereinto they were formed by the creating power of God. Such was this act of the Holy Ghoſt in forming the body of our Lord Jeſus Chriſt. For although it was effected by an act of infinite creating power, yet it was formed or made of the ſubſtance of the bleſſed Virgin. That it ſhould be ſo, was abſolutely neceſſary: (1.) For the accompliſhment of the promiſes made unto Abraham and David, that the Meſſiah ſhould be of their ſeed and proceed from their loins. (2.) So was it alſo on the account of the firſt original promiſe, that the ſeed of the woman ſhould break the ſerpent's head. For the word was to be made fleſh, John i. 14. to be made of a woman, Gal. iv. 4. or made of the ſeed of David according to the fleſh, Rom. i. 4. and take upon him the ſeed of Abraham, Heb. ii. 16. (3.) To confirm the truth hereof, is his genealogy according to the fleſh given us by two of the evangeliſts, which were neither to the purpoſe nor true, if he were not made of the ſubſtance or fleſh of the bleſſed Virgin. (4.) Beſides all our cognation and alliance unto him, whence he was meet to be our Saviour, ſuffering in the ſame nature wherein we have ſinned, do depend hereon, Heb. ii. 14. For if he had not been made like us in all things, ſin only excepted, if he had not been partaker of our nature, there had been no foundation for the imputing that unto us which he did, ſuffered, and wrought, Rom. viii. 3. And hence theſe things are ac-

counted unto us, and cannot be ſo unto angels, whoſe nature he did not take upon him, Heb. ii. 16. This therefore was the work of the Holy Ghoſt in reference unto the human nature of Chriſt in the womb of his mother. By his omnipotent power he formed it of the ſubſtance of the body of the holy Virgin, that is, as unto his body. And hence ſundry things do enſue.

Sect. 11.—1. That the Lord Chriſt could not, on this account, no not with reſpect unto his human nature only, be ſaid to be the Son of the Holy Ghoſt, although he ſupplied the place and virtue of a natural father in generation. For the relation of filiation dependeth only on and ariſeth from a perfect generation, and not on every effect of an efficient cauſe. When one fire is kindled by another, we do not ſay that it is the ſon of that other, unleſs it be very improperly: much leſs when a man builds an houſe, do we ſay that it is his ſon. There was therefore no other relation between the perſon of the Holy Ghoſt and the human nature of Chriſt, but that of a creator and a creature. And the Lord Chriſt is, and is called the Son of God, with reſpect only unto the Father and his eternal ineffable generation, communicating being and ſubſiſtence unto him, as the fountain and original of the Trinity. Filiation therefore is a perſonal adjunct, and belongs unto Chriſt, as he was a divine perſon, and not with reſpect unto his human nature. But that nature being aſſumed, whole Chriſt was the Son of God.

Sect. 12.—2. That this act of the Holy Ghoſt in forming of the body of Chriſt, differs from the act of the Son in aſſuming the human nature into perſonal union with himſelf. For the act of the Son was not a creating act producing a being out of nothing, or making any thing by the ſame power to be what, in its own nature it was not. But it was an ineffable act of love and wiſdom, taking the nature ſo formed by the Holy Ghoſt, ſo prepared for him, to be his own in the inſtant of its formation, and thereby preventing the ſingu-

lar and individual ſubſiſtence of that nature in and by itſelf. So then, as the creating act of the Holy Ghoſt, in forming the body of our Lord Jeſus Chriſt in the womb, doth not denominate him to be his Father, no not according to the human nature, but he is the Son of God upon the account of his eternal generation only; ſo it doth not denote an aſſumption of that nature into union with himſelf, nor was he incarnate. He made the human nature of Chriſt body and ſoul, with, in, and unto a ſubſiſtence in the ſecond perſon of the Trinity, not his own.

SECT. 13.—3. It hence alſo follows, that the conception of Chriſt in the womb, being the effect of a creating act, was not accompliſhed ſucceſſively, and in proceſs of time, but was perfected in an inſtant. * For although the creating acts of infinite power, where the works effected have diſtinct parts, may have a proceſs or duration of time allotted unto them, as the world was created in ſix days; yet every part of it that was the object of an eſpecial creating act was inſtantaneouſly produced. So was the forming of the body of Chriſt, with the infuſion of a rational ſoul to quicken it, though it increaſed afterwards in the womb unto the birth. And, as it is probable that this conception was immediate upon the angelical ſalutation, ſo it was neceſſary that nothing of the human nature of Chriſt ſhould exiſt of itſelf, antecedently unto its union with the Son of God. For in the very inſtant of its formation, and therein, was the *word made fleſh*, John i. 14. And the Son of God *was made of a woman*, Gal. iv. 4. So that the whole eſſence of his nature was created in the ſame inſtant. Thus far the ſcriptures go before, and herein it is neceſſary to aſſert the forming of the body and ſoul of Chriſt by the Holy Spirit. The curious enquiries of ſome of the ſchoolmen and others, are to be left unto

* Ει τις λεγει πρωτον πεπλασθαι το σωμα τυ κυριυ ἡμων Ιησυ Χριστυ ἐν τη μητρα της ἁγιας παρθενυ, καὶ μετα ταυτα ἐνωθηναι ἑυτῳ ὁ Θεον λογον, καὶ την ψυχην ὑσπρουπαρξασαν, ἀναθεμα ἐστω.—Concil. Conſtantinop. ad Origeniſtas.

themſelves, or rather to be condemed in them. For what was farther in this miraculous operation of the Holy Ghoſt, it ſeems purpoſely to be hid from us in that expreſſion, δυναμις ὑψιϛȣ ἐπισκιασει σοι, *The power of the moſt High ſhall overſhadow thee.* Under the ſecret glorious covert hereof, we may learn to adore that holy work here, which we hope to rejoice in and bleſs God for unto eternity. And I ſuppoſe alſo that there is in the word, an alluſion unto the expreſſion of the original acting of the Holy Spirit, towards the newly produced maſs of the old creation, whereof we ſpake before. Then it is ſaid of him, that he was מרחפת, as it were *hovering* and moving over it for the formation and production of all things living. For both the words include in them an illuſion unto a covering, like that of a fowl over its eggs, communicating by its cognate warmth and heat, a principal of life unto their ſeminal virtue.

SECT. 14.—It remaineth only that we conſider how the ſame work of the conception of Chriſt is aſſigned unto the Holy Ghoſt, and to the bleſſed Virgin. For of her it is ſaid expreſsly in prophecy הרה עלמה יולדת Iſa. vii. 14. *A Virgin ſhall conceive*; the ſame word that is uſed to expreſs the conception of any other woman, Gen. iv. 1. Hence ſhe is termed by the ancients Θεοτοκος, and *Dei genetrix*, which laſt at leaſt I wiſh had been forborn: compare it with the ſcripture, and there will appear an unwarrantable καινοφωνια in it. So Luke i. 31. The words of the angel to her are, συλληψη ἐν γαϛρι, ϰ τεξη υιον, *Thou ſhalt conceive in thy womb, and bring forth a Son*; where her conception of him is diſtinguiſhed from her bringing of him forth. And yet in the ancient creed, commonly called the apoſtles, and generally received by all Chriſtians as a ſummary of religion, it is ſaid he *was conceived by the Holy Spirit*, and only *born of the Virgin Mary*. Anſw. The ſame work is aſſigned to both as cauſes of a different kind, unto the Holy Spirit, as the active efficient cauſe, who by his al-

mighty power produced the effect. And the diſputes managed by ſome of the ancients about *de Spiritu Sancto*, and *ex Spiritu Sancto*, were altogether needleſs. For it is his creating efficiency that is intended. And his conceiving is aſcribed unto the holy Virgin, as the paſſive material cauſe; for his body was formed of her ſubſtance, as was before declared. And this conception of Chriſt was after her ſolemn eſpouſals unto Joſeph, and that for ſundry reaſons: For (1.) Under the covering of her marriage to him, ſhe was to receive a protection of her ſpotleſs innocency. And beſides; (2.) God provided one that ſhould take care of her and her child in his infancy. And hereby, (3.) Alſo was our bleſſed Saviour freed from the imputation of an illegitimate birth, until by his own miraculous operations he ſhould give teſtimony unto his miraculous conception, concerning which before his mother could not have been believed. (4.) That he might have one on whoſe account his genealogy might be recorded, to manifeſt the accompliſhment of the promiſe unto Abraham and David: for the line of a genealogy was not legally continued by the mother only. Hence Matthew gives us his genealogy by Joſeph, to whom his mother was legally eſpouſed; and although Luke gives us the true natural line of his deſcent by the progenitors of the bleſſed Virgin, yet he nameth her not, only mentioning her eſpouſals; he begins with Heli, who was her father, chap. iii. 23. And this is the firſt thing aſcribed peculiarly to the Holy Spirit with reſpect unto the head of the church Chriſt Jeſus.

SECT. 14.—From this miraculous creation of the body of Chriſt by the immediate power of the Holy Ghoſt, did it become a meet habitation for his holy ſoul, every way ready and complying with all actings of grace and virtue. We have not only the depravation of our natures in general, but the obliquity of our particular conſtitutions to conflict withal. Hence it is that one is diſpoſed to paſſion, wrath, and anger, another to vani-

ty and lightneſs, a third to ſenſuality and fleſhly pleaſures, and ſo others to ſloth and idleneſs. And although this diſpenſation, ſo far as it is the reſult of our eſpecial conſtitutions and complexion, is not ſin in itſelf, yet it dwells at the next door unto it, and as it is excited by the moral pravity of our natures, a continual occaſion of it. But the body of Chriſt being formed pure and exact by the Holy Ghoſt, there was no diſpoſition or tendency in his conſtitution to the leaſt deviation from perfect holineſs in any kind. The exquiſite harmony of his natural temperature, made love, meekneſs, gentleneſs, patience, benignity, and goodneſs, natural and cognate unto him, as having an incapacity of ſuch motions as ſhould be ſubſervient unto, or compliant with any thing different from them. Hence, 2dly, Alſo; although he took on him thoſe infirmities which belong unto our human nature as ſuch, and are inſeparable from it, until it be glorified, yet he took none of our particular infirmities which cleave unto our perſons, occaſioned either by the vice of our conſtitutions or irregularity in the uſe of our bodies. Thoſe natural paſſions of our minds, which are capable of being the means of affliction and trouble, as grief, ſorrow, and the like, he took upon him; as alſo thoſe infirmities of nature which are troubleſome to the body, as hunger, thirſt, wearineſs, and pain. Yea, the purity of his holy conſtitution made him more highly ſenſible of theſe things than any of the children of men. But, as to our bodily diſeaſes, and diſtempers which perſonally adhere unto us upon the diſorder and vice of our conſtitutions, he was abſolutely free from.

Work of the Holy Spirit, in and on the Human Nature of Chriſt.

CHAP. IV.

(1.) *The actual ſanctification of the human nature of Chriſt by the Holy Ghoſt. On what ground ſpotleſs and free from ſin. Poſitively endowed with all grace.*—(2.) *Original holineſs and ſanctification in Chriſt how carried on by the Spirit. Exerciſe of grace in Chriſt by the rational faculties of his ſoul. Their improvement.*—(3.) *Wiſdom and knowledge how increaſed objectively in the human nature of Chriſt.*—(4.) *The anointing of Chriſt by the Holy Spirit with power and gifts.*—(5.) *Collated eminently on him at his baptiſm.* John iii. 34. *explained and vindicated.*—(6.) *Miraculous works wrought in Chriſt by the Holy Ghoſt.*—(7.) *Chriſt guided, conducted, and ſupported by the Spirit in his whole work.* Mark i. 11. *opened.*—(8.) *How the Lord Chriſt offered himſelf unto God through the eternal Spirit.*—(9.) *His ſanctification thereunto.*—(10.) *Graces acting eminently therein. Love, zeal, ſubmiſſion, faith and truth all exerciſed therein.*—(11, 12.) *The work of the Spirit of God towards Chriſt whilſt he was in the ſtate of the dead; in his reſurrection and glorification.*—(13.) *The office of the Spirit to bear witneſs unto Chriſt and its diſcharge.*—(14.) *The true way and means of coming unto the knowledge of Chriſt, with the neceſſity thereof.*—(15.) *Danger of miſtakes herein.*—(16) *What it is to love Chriſt as we ought.*

Sect. 1. SECONDLY; The human nature of Chriſt being thus formed in the womb by a creating act of the Holy Spirit, was in the inſtant of its conception ſanctified, and filled with grace according to the meaſure of its receptivity: being not begotten by natural generation, it derived no taint of original ſin or corruption from Adam, that being the only way and means of its propagation: and being not in the loins of Adam morally before the fall, the promiſe of his incarnation being not given until afterwards, the ſin of Adam could on no account be imputed unto him. All ſin was charged on him as our mediator, and ſurety of the covenant; but on his own account he was obnoxious to no charge of ſin original or actual. His nature, therefore, as miraculouſly created in the manner deſcribed, was abſolutely innocent, ſpotleſs and free from ſin, as was Adam in the day wherein he was created. But this was not all; it was by the Holy Spirit poſitively endowed with all grace. And hereof it was afterwards only capable of farther degrees as to actual exerciſe, but not of any new kind of grace. And this work of ſanctification, or the original infuſion of all grace into the human nature of Chriſt, was the immediate work of the Holy Spirit which was neceſſary unto him. For, let the natural faculties of the ſoul, the mind, will, and affections, be created pure, innocent, undefiled, as they cannot be otherwiſe immediately created of God, yet this is not enough to enable any rational creature to live to God; much leſs was it all that was in Jeſus Chriſt. There is moreover required hereunto ſupernatural endowments of grace, ſuperadded unto the natural faculties of our ſouls. If we live unto God, there muſt be a principle of ſpiritual life in us, as well of life natural. This was the image of God in Adam, and was wrought in Chriſt by the Holy Spirit, Iſa. xi. 1, 2, 3. *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. And the Spirit of the Lord ſhall reſt upon him, the Spirit of wiſdom and*

underſtanding, the Spirit of counſel and might, the Spirit of knowledge, and of the fear of the Lord; and ſhall make him of quick underſtanding in the fear of the Lord. It is granted, that the following work of the Spirit in and upon the Lord Chriſt, in the execution of his office, as the king and head of the church, is included in theſe words. But his firſt ſanctifying work in the womb is principally intended. For thoſe expreſſions, a rod out of the ſtem of Jeſſe, and a branch out of his roots, with reſpect whereunto the Spirit is ſaid to be communicated unto him, do plainly regard his incarnation. And the ſoul of Chriſt, from the firſt moment of its infuſion, was a ſubject capable of a fulneſs of grace, as unto its habitual reſidence and inbeing, though the actual exerciſe of it was ſuſpended for a while, until the organs of the body were fitted for it. This therefore it received by the firſt union of the Spirit. Hence, from his conception, he was holy as well as harmleſs and undefiled, Heb. vii. 26. An holy thing, Luke i. 35. radically filled with a perfection of grace and wiſdom; inaſmuch as the Father *gave him not the Spirit by meaſure*, John iii. 34. See to this purpoſe our commentary on Heb. i. ver. 1. p. 17. ſee John i. 14, 15, 16.

SECT. 2.—Thirdly; The Spirit carried on that work, whoſe foundation it had thus laid. And two things are to be here diligently obſerved: (1.) That the Lord Chriſt, as man, did and was to exerciſe all grace by the rational faculties and powers of his ſoul, his underſtanding, will, and affections. For he acted grace as a man made of a woman, made under the law. His divine nature was not unto him in the place of a ſoul, nor did immediately operate the things which he performed, as ſome of old vainly imagined. But, being a perfect man, his rational ſoul was in him the immediate principle of all his moral operations, even as ours are in us. Now, in the improvement and exerciſe of theſe faculties and powers of his ſoul, he had and made a progreſs after the manner of other men. For he was

made like unto us in all things, yet without ſin. In their encreaſe, enlargement, and exerciſe, there was required a progreſſion in grace alſo. And this he had continually by the Holy Ghoſt. Luke ii. 40. *The child grew and waxed ſtrong in Spirit.* * The firſt clauſe refers to his body, which grew and increaſed after the manner of other men; as ver. 52. *He increaſed in ſtature.* The other reſpects the confirmation of the faculties of his mind, *he waxed ſtrong in Spirit.* So ver. 47. he is ſaid to *increaſe in wiſdom as in ſtature.* He was πληρουμενος σοφιας, continually filling and filled with new degrees of wiſdom as to its exerciſe, according as the rational faculties of his mind were capable thereof; an increaſe in theſe things accompanied his years, ver. 52. And what is here recorded by the evangeliſt, contains a deſcription of the accompliſhments of the prophecy before mentioned, Iſa. xi. 1, 2, 3. And this growth in grace and wiſdom was the peculiar work of the Holy Spirit. For as the faculties of his mind were enlarged by degrees and ſtrengthened, ſo the Holy Spirit filled them up with grace for actual obedience.

SECT. 3.—2. The human nature of Chriſt was capable of having new objects propoſed to its mind and underſtanding, whereof before it had a *ſimple neſcience.* And this is an inſeparable adjunct of human nature as ſuch, as it is to be weary or hungry, and no vice or bla-

* Quomodo proficiebat ſapientia Dei? doceat te ordo Verborum. Proſectus eſt ætatis, Proſectus eſt Sapientiæ, ſed humanæ. Ideo ætatem ante præmiſit, ut ſecundum homines crederes dictum; ætas enim non Divinitatis ſed Corporis eſt. Ergo ſi proficiebat ætate hominis proficiebat ſapientia hominis. Sapientia autem ſenſu proficit, quia a ſenſu Sapientia.—Ambroſ. de Incarnat. Dom. Myſterio, Chap. 7.

Nam et Dominus homo accepit communicationem Spiritus Sancti; ſicut in Evangeliis legitur; Jeſus ergo repletus Spiritu Sancto, regreſſus eſt a Iordane. Hæc autem abſq; ulla calumnia de Dominico homine, qui totus Chriſtus, unus eſt Jeſus Filius Dei, ſenſu debemus pietatis accipere, non quod alter et alter ſit, ſed quod de uno atq; eodem quaſi de altero ſecundum naturam Dei, et hominis diſputatur.—Didym. de Sp. San. Lib. 3.

meable defect. Some have made a great outcry about the aſcribing of ignorance by ſome Proteſtant divines unto the human ſoul of Chriſt, *Bellarm. de Anim. Chriſti.* Take ignorance for that which is a moral defect in any kind, or an unacquaintedneſs with that which any one ought to know, or is neceſſary unto him as to the perfection of his condition or his duty, and it is falſe that ever any of them aſcribed it unto him. Take it merely for a neſcience of ſome things, and there is no more in it but a denial of infinite omniſcience, nothing inconſiſtent with the higheſt holineſs and purity of human nature. So the Lord Chriſt ſays of himſelf, that he *knew not the day and hour of the end of all things;* and our apoſtle of him, that he *learned obedience by the things that he ſuffered,* Heb. v. 8. In the repreſentation then of things anew to the human nature of Chriſt, the wiſdom and knowledge of it was objectively increaſed, and in new trials and temptations he experimentally learned the new exerciſe of grace. And this was the conſtant work of the Holy Spirit in the human nature of Chriſt. He dwelt in him in fulneſs; for he received him not by meaſure. And continually, upon all occaſions, he gave out of his unſearchable treaſures, grace for exerciſe in all duties and inſtances of it. From hence was he habitually holy, and from hence did he exerciſe holineſs entirely and univerſally in all things.

SECT. 4.—Fourthly; the Holy Spirit, in a peculiar manner, anointed him with all thoſe extraordinary powers and gifts which were neceſſary for the exerciſe and diſcharging of his office on the earth. * Iſa. lxi. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings unto the meek; he hath ſent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon unto them that*

* Ει τοινυν ἡ σαρξ ἡ δεσποτικη, το κυριακον πλασμα, ὁ ξενος ἀνθρωπος, ὁ ὑρανιος, το νεον βλασημα, το ἀπο της ξενης ὁδινος ἀνθησαν, ὑτος λαμβανει το πνευμα ἁγιον, &c.—Chryſoſt. Homil. de Spiritu Sancto.

are bound. It is the prophetical office of Chriſt, and his diſcharge thereof in his miniſtry on the earth, which is intended. And he applies theſe words unto himſelf with reſpect unto his preaching of the goſpel, Luke iv. 18. For this was that office which he principally attended unto here in the world, as that whereby he inſtructed men in the nature and uſe of his other offices. For his kingly power in his human nature on the earth he exerciſed but ſparingly. Thereunto, indeed, belonged his ſending forth of apoſtles and evangeliſts to preach with authority. And towards the end of his miniſtry he inſtituted ordinances of goſpel-worſhip, and appointed the order of his church in the foundation and building of it up, which were acts of kingly power. Nor did he perform any act of his ſacerdotal office, but only at his death, when he gave himſelf for us an offering and a ſacrifice to God for a *ſweet ſmelling ſavour*, Epheſ. v. 2. wherein God ſmelt a ſavour of reſt, and was appeaſed towards us. But the whole courſe of his life and miniſtry was the diſcharge of his prophetical office unto the Jews, Rom. xv. 8. Which he was to do according to the great promiſe, Deut. xviii. 18, 19. And on the acceptance or refuſal of him herein, depended the life and death of the church of Iſrael, ver. 19. Acts iii. 23. Heb. i. 1. John viii. 44. Hereunto was he fitted by this unction of the Spirit. And here alſo is a diſtinction between the Spirit that was upon him, and his being anointed to preach, which contains the communication of the gifts of that Spirit unto him. As it is ſaid, chap. xi. 3. The Spirit reſted on him as a Spirit of wiſdom, to make him of quick underſtanding in the fear of the Lord. Now, this was in a ſingular manner, and in a meaſure inexpreſſible, whence he is ſaid to be anointed with the oil of gladneſs above his fellows, or thoſe who were partakers of the ſame Spirit with him, Pſal. xlv. 7. Heb. i. 8, 9. Although I acknowledge that there was in that expreſſion a peculiar reſpect unto his glorious exaltation which afterwards enſued, as

hath been declared on that place. And this collation of extraordinary gifts for the diſcharge of his prophetical office was at his baptiſm, Matth. iii. They were not beſtowed on the head of the church, nor are any gifts of the ſame nature in general beſtowed on any of his members, but for uſe, exerciſe, and improvement. And that they were then collated appears; For,

SECT. 5.—1. Then did he receive the viſible pledge which confirmed him in, and teſtified unto others, his calling of God to the exerciſe of his office. For then the Spirit of God deſcended like a dove, and reſted on him, and lo a voice came from heaven, ſaying, *This is my beloved Son in whom I am well pleaſed*, Matth. iii. 16, 17. Hereby was he ſealed of God the Father, John vi. 27. in that viſible pledge of his vocation, ſetting the great ſeal of heaven to his commiſſion. And this alſo was to be a teſtimony unto others, that they might own him in his office now he had undertaken to diſcharge it, John i. 33.

2. He now entered on his public miniſtry, and wholly gave himſelf up unto his work. For before he did only occaſionally manifeſt the preſence of God with him, ſomewhat to prepare the minds of men to attend unto his miniſtry; as when he filled them with aſtoniſhment at his diſcourſes with the doctors in the temple, Luke ii. 46, 47. And although it is probable that he might be actuated by the Spirit in and unto many ſuch extraordinary actions during his courſe of a private life, yet the fulneſs of gifts for his work he received not until the time of his baptiſm; and, therefore, before that, he gave not himſelf up wholly unto his public miniſtry.

3. Immediately, hereon, it is ſaid that *he was full of the Holy Ghoſt*, Luke iv. 1. Before he was ſaid to *wax ſtrong in Spirit*, πληρεμενος σοφιας, Luke ii. 40. continually filling; but now he is πληρης πνευματος ἁγιε, *full of the Holy Ghoſt*. He was actually poſſeſſed of, and furniſhed with all that fulneſs of ſpiritual gifts which were any way needful for him or uſeful unto him, or

which human nature is capable of receiving. With reſpect hereunto doth the evangeliſt uſe that expreſſion, οὐ γαρ ἐκ μετρου δίδωσιν ὁ Θεος το πνευμα, John iii. 34. *For God giveth not the Spirit by meaſure.* That it is the Lord Jeſus Chriſt who is here intended, unto whom the Spirit is thus given, is evident from the context, although it be not expreſs in the text. He is ſpoken of, and is the ſubject of the whole diſcourſe, ver. 31. *He that cometh from above is above all. He that cometh from heaven is above all.* None doubts but that this is a deſcription of the perſon of Chriſt. And, in the beginning of this verſe, *he whom God hath ſent ſpeaketh the words of God*; which is uſual periphraſis of the Lord Chriſt uſed at leaſt twenty times in this goſpel. Of him this account is given, that he *teſtifieth what he hath ſeen and heard*, ver. 32. and that he *ſpeaketh the words of God*, ver. 3, 4. Different events are alſo marked upon his teſtimony, for many refuſed it, ver. 32. but ſome received it, who therein ſet to *their ſeal that God is true*, ver. 33. For he that *believeth not the record that he gave of his Son hath made him a liar*, 1 John v. 1. As a reaſon of all this, it is added, that God *gave not the Spirit unto him by meaſure*; ſo that he was fully enabled to ſpeak the words of God, and thoſe by whom his teſtimony was rejected were juſtly liable to wrath, ver. 36. Vain, therefore, is the attempt of *Crellius de Spirit. Sanct.* followed by Schlictingius in his Comment on this place, who would exclude the Lord Chriſt from being intended in theſe words. For they would have them ſignify no more but, only in general, that God is not bound up to meaſures in the diſpenſation of the Spirit, but gives to one according unto one meaſure, and to another according to another. But as this gloſs overthrows the coherence of the words, diſturbing the context, ſo it contradicts the text itſelf. For God's not giving the Spirit ἐκ μετρου *by meaſure*, is his giving of him ἀμετρως *immeaſurably*, without known bounds or limits, and ſo the Spirit was given unto the Lord Chriſt only.

For unto every one of us is *given grace according to the meaſure of the gift of Chriſt*, Epheſ. iv. 7. That is, in what meaſure he pleaſeth to communicate and diſtribute it. But the effects of this giving of the Spirit unto the Lord Chriſt, not by meaſure, belonged unto that fulneſs from whence we *receive grace for grace*, John i. 16. For hereby the Father accompliſhed his will, when *it pleaſed him, that in him all fulneſs ſhould dwell*, Col. i. 19. that he in all things might have the pre-eminence. Nor can any difficulty of weight be caſt on this interpretation from the uſe of the word in the preſent tenſe, which is by Crellius inſiſted on, διδωσι, *he giveth*. For Chriſt, they ſay, had before received the Spirit; for this is ſpoken of him after his baptiſm. If therefore he had been intended, it ſhould rather have been, he hath given, or he hath not given unto him by meaſure: But (1.) this was immediately on his baptiſm, and therefore the collation of the fulneſs of the Spirit might be ſpoken of as a thing preſent being but newly paſt, which is an ordinary kind of ſpeech on all occaſions. Beſides, (2.) the collation of the Spirit is a continued act, in that he was given him to abide with him, to reſt upon him, wherein there was a continuance of the love of God towards, and his care over him in his work. Hence the Lord Chriſt ſaith of himſelf, or the prophet in his perſon, that the Spirit ſent him. *Now the Lord God and his Spirit hath ſent me*, Iſa. xlviii. 16. The ſame work in ſending of Chriſt is aſcribed unto the Lord God, that is the Father, and to the Spirit, but in a different manner. He was ſent by the Father authoritatively, and the furniture he received by the Spirit, of gifts for his work and office, is called his ſending of him. As the ſame work is aſſigned unto different perſons in the Trinity on different accounts.

SECT. 6.—Fifthly; It was in an eſpecial manner by the power of the Holy Spirit, by which he wrought thoſe great and miraculous works whereby his miniſtry was atteſted unto and confirmed. Hence it is ſaid, that

God *wrought miracles by him*, Acts ii. 22. *Jeſus of Nazareth, a man approved of God, by miracles, and wonders, and ſigns, which God did by him.* For they are all immediate effects of divine power. So, when he caſt out devils with a word of command, he affirms, that he did it by the *finger of God*, Luke xi. 20. that is, the infinite divine power of God; but the power of God acted in an eſpecial manner by the Holy Spirit, as is expreſsly declared in the other evangeliſt, Matth. xii. 28. And therefore on the aſcription of his mighty works unto Beelzebub, the prince of devils, he lets the Jews know that therein they blaſphemed the Holy Spirit, whoſe works indeed they were, ver. 31, 32. Hence theſe mighty works are called δυναμεις, *powers*, becauſe of the power of the Spirit of God put forth for their working and effecting, ſee Mark vi. 5. chap. ix. 39. Luke iv. 36. & v. 17. & vi. 19. & viii. 46. & ix. 1. And in the exerciſe of this power conſiſted the teſtimony given unto him by the Spirit, that he was the Son of God: for this was neceſſary unto the conviction of the Jews to whom he was ſent, John x. 37, 38.

SECT. 7.—Sixthly; By him was he guided, directed, comforted, ſupported, in the whole courſe of his miniſtry, temptations, obedience, and ſufferings. Some few inſtances on this head may ſuffice. Preſently after his baptiſm, when he was full of the Holy Ghoſt, he was led by the Spirit into the wilderneſs, Luke iv. 1. The Holy Spirit guided him to begin his conteſt and conqueſt with the devil. Hereby he made an entrance into his miniſtry; and it teacheth us all what we muſt look for, if we ſolemnly engage ourſelves to follow him in the work of preaching the goſpel. The word uſed in Mark, to this purpoſe, hath occaſioned ſome doubt, what ſpirit is intended in thoſe words, το πνευμα αυτον εκβαλλει εις την ερημον, chap. i. 12. *The Spirit driveth him into the wilderneſs.* It is evident that the ſame Spirit, and the ſame act, is intended in all the evangeliſts here, and, Matth. iv. 1. Luke iv. 1. But how the Holy Spirit

ſhould be ſaid ἐκβαλλειν *to drive him*, is not ſo eaſy to be apprehended. But the word in Luke is ἠγετο, which denotes a *guiding and rational conduct*. And this cannot be aſcribed unto any other ſpirit with reſpect unto our Lord Jeſus but only the Spirit of God. Matthew expreſſeth the ſame effect by ἀνηχθη, chap. iv. 1. he was carried, or carried up, or taken away, from the midſt of the people. And this was ὑπο τυ πνευματος of that Spirit, namely which deſcended on him, and reſted on him immediately before, chap. iii. 17. And the continuation of the diſcourſe in Luke will not admit that any other Spirit be intended. *And Jeſus being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderneſs;* namely, by that Spirit which he was full of. By ἐκβαλλει therefore in Mark, no more is intended but the ſending of him forth by an high and ſtrong impreſſion of the Holy Spirit on his mind. Hence the ſame word is uſed with reſpect unto the ſending of others by the powerful impreſſion of the Spirit of God on their hearts, unto the work of preaching the goſpel, Matth. ix. 38. *Pray you therefore the Lord of the harveſt,* ὁπως ἐκβαλη ἐργατας εἰς τον θερισμον αυτυ. So alſo, Luke x. 3. *that he would thruſt forth labourers into his harveſt;* namely, by furniſhing them with the gifts of his Spirit, and by the power of his grace conſtraining them to their duty. So did he enter upon his preparation unto his work under his conduct. And it were well if others would endeavour after a conformity unto them within the rules of their calling. (2.) By his aſſiſtance was he carried triumphantly through the courſe of his temptations unto a perfect conqueſt of his adverſary, as to the preſent conflict wherein he ſought to divert him from his work, which afterward he endeavoured by all ways and means to oppoſe and hinder. (3.) The temptation being finiſhed, he returned again out of the wilderneſs to preach the goſpel *in the power of the Spirit*, Luke iv. 14. He returned ἐν τη δυναμει τυ πνευματος, in the *power of the Spirit into Galilee*, that is powerfully

enabled by the Holy Spirit unto the diſcharge of his work. And thence, in his firſt ſermon at Nazareth, he took thoſe words of the prophet for his text; *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor*, Luke iv. 18. The iſſue was, that they *all bare him witneſs, and wondered at the gracious words that proceeded out of his mouth*, ver. 22. And as he thus began his miniſtry in the power of the Spirit, ſo having received him not by meaſure, he continually, on all occaſions, put forth his wiſdom, power, grace, and knowledge, to the aſtoniſhment of all, and the ſtopping of the mouths of his adverſaries, ſhutting them up in their rage and unbelief. (4.) By him was he directed, ſtrengthened and comforted in his whole courſe, in all his temptations, troubles, and ſufferings, from firſt to laſt. For we know that there was a confluence of all thoſe upon him in his whole way and work, a great part of that whereunto he humbled himſelf for our ſakes conſiſting in theſe things. In and under them he ſtood in need of mighty ſupportment and ſtrong conſolation. This God promiſed unto him, and this he expected, Iſa. l. 7, 8. and xlii. 4, 6. and xlix. 5, 6, 7, 8. Now, all the voluntary communications of the divine nature unto the human, were, as we have ſhewed by the Holy Spirit.

SECT. 8.—Seventhly; *He offered himſelf up unto God throughthe eternal Spirit*, Heb. ix. 14. I know many learned men do judge that by the eternal Spirit in that place, not the third perſon is intended, but the divine nature of the Son himſelf. And there is no doubt but that alſo may properly be called the eternal Spirit. There is alſo a reaſon in the words themſelves ſtrongly inclining unto that ſenſe and acceptation of them. For the apoſtle doth ſhew whence it was that the ſacrifice of the Lord Chriſt had an efficacy beyond and above the ſacrifices of the law; and whence it would certainly produce that great effect of purging our conſciences from dead works. And this was from the dignity of his perſon on the ac-

count of his divine nature. It aroſe, I ſay, from the dignity of his perſon, his Deity giving ſuſtentation unto his human nature in the ſacrifice of himſelf. For by reaſon of the indiſſoluble union of both his natures, his perſon became the principle of all his mediatory acts, and from thence had they their dignity and efficacy. Nor will I oppoſe this expoſition of the words. But, on the other ſide, many learned perſons, both of the ancient and modern divines, do judge that it is the perſon of the Holy Spirit that is intended.

SECT. 9.—And becauſe this is a matter of great importance, namely how the Lord Chriſt offered up himſelf unto God as a ſacrifice by the eternal Spirit, I ſhall further explain it, though but briefly. Thoſe who look only on the outward part of the death of Chriſt can ſee nothing but ſuffering in it. The Jews took him, and they, with the ſoldiers, both ſcourged and ſlew him, hanging him on the tree. But the principal conſideration of it, is his own offering himſelf a ſacrifice unto God as the great High Prieſt of the church, to make atonement and reconciliation for ſinners, which was hid from the world by thoſe outward acts of violence which were upon him: and this he did by the eternal Spirit, wherein we may take notice of the enſuing inſtances.

1. He ſanctified, conſecrated, or dedicated himſelf unto God for to be an offering or ſacrifice; John xvii. 19. *For their ſakes*, that is the elect, *I ſanctify myſelf.* The Lord Chriſt was before this perfectly ſanctified as to all inherent holineſs; ſo that he could not ſpeak of ſantifying himſelf afreſh in that ſenſe. Neither was it the conſecration of himſelf unto his office of a prieſt. For this was the act of him who called him; *He glorified not himſelf to be made an high prieſt; but he that ſaid unto him, thou art my Son*, Heb. v. 6. He made him a prieſt by his death, after the power of an endleſs life, chap. vii. 16, 20, 21. Wherefore he conſecrated himſelf to be a ſacrifice, as the beaſt to be ſacrificed of old was firſt devoted unto that purpoſe. Therefore it is ſaid that he

thus ſanctified or conſecrated himſelf, that we might be ſanctified. Now we are ſanctified by the offering of the body of Chriſt once for all, Heb. x. 10. This was his firſt ſacerdotal act. He dedicated himſelf to be an offering to God. And this he did through the effectual operation of the eternal Spirit in him.

2. He went voluntarily, and of his own accord, to the garden, which anſwered the adduction or bringing of the beaſt to be ſacrificed unto the door of the tabernacle, according to the law; for there he did not only give up himſelf into the hands of thoſe who were to ſhed his blood; but alſo actually entered upon the offering up of himſelf unto God in his agony, when he *offered up prayers and ſupplications with ſtrong crying and tears*, Heb. v. 7. which declares not the matter, but the manner of his offering.

3. In all that enſued, all that followed hereon, unto his giving up the ghoſt, he offered himſelf to God in and by thoſe actings of the grace of the Holy Spirit in him, which accompanied him to the laſt. And theſe are diligently to be conſidered, becauſe on him depends the efficacy of the death of Chriſt, as to atonement and merit, as they were enhanced and rendered excellent by the worth and dignity of his perſon. For it is not the death of Chriſt merely, as it was penal, and undergone by the way of ſuffering, that is the means of our deliverance, but the obedience of Chriſt therein, which conſiſted in his offering of himſelf through the eternal Spirit unto God, that gave efficacy and ſucceſs unto it. We may therefore enquire what were thoſe principal graces of the Spirit which he acted in this offering of himſelf unto God: and they were,

(1.) Love to mankind, and compaſſion towards ſinners. This the holy ſoul of the Lord Jeſus was then in the higheſt and moſt inconceivable exerciſe of. This, therefore is frequently expreſſed, where mention is made of this offering of Chriſt; Gal. ii. 20. *Who loved me, and gave himſelf for me;* Rev. i. 5. *Who loved us, and*

waſhed us in his own blood. And compaſſion is the firſt grace required in an high prieſt or ſacrificer, Heb. v. 2. God being now upon a deſign of love, (for it was in the purſuit of eternal love that Chriſt was ſent into the world, John iii. 16. Tit. iii. 4, 5, 6.) This love that was now in its moſt inconceivable advancement in the heart of Chriſt, was moſt grateful and acceptable unto him. And this intenſeneſs of love did alſo ſupport the mind of Chriſt under all his ſufferings, as Jacob through the greatneſs of his love unto Rachel, made light of the ſeven years ſervice that he endured for her, Gen. xxix. 20. And ſo did the Lord Chriſt endure the croſs, and deſpiſe the ſhame, for the joy of ſaving his elect which was ſet before him, Heb. xii. 2. And this was one grace of the eternal Spirit, whereby he offered himſelf unto God.

2. That which principally actuated him in the whole, was his unſpeakable zeal, for and ardency of affection unto the glory of God. Theſe were the coals, which with a vehement flame, as it were, conſumed the ſacrifice. And there were two things that he aimed at with reſpect unto the glory of God. (1.) The manifeſtation of his righteouſneſs, holineſs, and ſeverity againſt ſin. His deſign was to repair the glory of God, wherein it had ſeemed to ſuffer by ſin, Pſal. xl. 6, 7, 8. and Heb. x. 5, 6, 7. He came to do that with full deſire of ſoul, (expreſſed in thoſe words, *lo I come,*) which legal ſacrifices could not do, namely, to make ſatisfaction to the juſtice of God for ſin, to be a propitiation to declare his righteouſneſs, Rom. iii. 25. And this he doth as to the manner of it with inexpreſſible ardency of zeal and affections; ver. 8. *I delight to do thy will, O my God, yea thy law is in the midſt of my bowels;* he doubles the expreſſion of the intenſeneſs of his mind hereon. And, therefore, when he was to prepare himſelf in his laſt paſſover for his ſuffering, he expreſſeth the higheſt engagement of heart and affections unto it; Luke xxii. 15. *With deſire have I deſired to eat this paſſover with*

you before I ſuffer. As with reſpect unto the ſame work he had before expreſſed it. *I have a baptiſm to be baptized withal, and how am I ſtraitned, or pained, till it be accompliſhed?* Luke xii. 50. His zeal to advance the glory of God in the manifeſtation of his righteouſneſs and holineſs, by the offering up himſelf as a ſin-offering to make atonement, gave him no reſt and eaſe until he was engaged in it, whence it wrought unto the utmoſt. (2.) The exerciſe of his grace and love. This he knew was the way to open the treaſures of grace and love that they might be poured out on ſinners to the everlaſting glory of God. For this was the deſign of God in the whole, Rom. iii. 24, 25, 26. This zeal and affection unto the glory of God's righteouſneſs, faithfulneſs, and grace, which was wrought in the heart of Chriſt by the eternal Spirit, was that wherein principally he offered up himſelf unto God.

3. His holy ſubmiſſion and obedience unto the will of God, which were now in the height of their exerciſe, and grace advanced unto the utmoſt in them, was another eſpecial part of this his offering up himſelf. That this was wrought in him by the Holy or Eternal Spirit, was before declared. And it is frequently expreſſed as that which had an eſpecial influence into the efficacy and merit of his ſacrifice. Pſal. ii. 8. *He humbled himſelf, and became obedient unto death, the death of the croſs.* And when he offered up prayers and ſupplications, *though he were a Son, yet learned he obedience by the things that he ſuffered*, Heb. v. 8. That is, he experienced obedience in ſuffering. It is true, that the Lord Chriſt, in the whole courſe of his life yielded obedience unto God, as he was *made of a woman, made under the law*, Gal. iv. 4. But now he came to the great trial of it, with reſpect unto the eſpecial command of the Father, *to lay down his life*, and to make *his ſoul an offering for ſin*, Iſa. liii. 10. This was the higheſt act of obedience unto God that ever was or ever ſhall be to all eternity. And therefore doth God ſo expreſs his ſatisfaction there-

in, and acceptance of it, Iſa. liii. 11, 12. Phil ii. 9, 10. This was wrought in him, this he was wrought unto by the Holy Spirit, and therefore by him offered himſelf unto God.

4. There belongs alſo hereunto that faith and truſt in God, which, with fervent prayers, cries, and ſupplications, he now acted on God and his promiſes, both with reſpect unto himſelf, and to the covenant which he was ſealing with his blood. This our apoſtle repreſents as an eſpecial work of his teſtified unto in the Old Teſtament; Heb. ii. 13. *I will put my truſt in him.* And this, (1.) reſpected himſelf, namely, that he ſhould be ſupported, aſſiſted, and carried through the work he had undertaken unto a bleſſed iſſue. Herein I confeſs he was horribly aſſaulted until he cried out, *my God, my God, why haſt thou forſaken me?* Pſal. xxii. 1. But yet after and through all his dreadful trial, his faith and truſt in God were victorious. This he expreſſed in the depth and extremity of his trials, Pſal. xxii. 9, 10, 11. and made ſuch an open profeſſion of it, that his enemies, when they ſuppoſed him loſt and defeated, reproached him with it, ver. 8. Matth. xxvii. 43. To this purpoſe he declares himſelf at large, Iſa. l. 7, 8, 9. So his faith and truſt in God, as to his own ſupportment and deliverance, with the accompliſhment of all the promiſes that were made unto him upon his engagement into the work of mediation, were victorious. (2.) They reſpected the covenant and all the benefits that the church of the elect was to be made partaker of thereby. The blood that he now ſhed was the blood of the covenant, and it was ſhed for his church; namely, that the bleſſings of the covenant might be communicated unto them, Gal. iii. 13, 14. With reſpect hereunto did he alſo exerciſe faith in God, as appears fully in his prayer which he made when he entered on his oblation, John xvii.

Now concerning theſe inſtances we may obſerve three things to our preſent purpoſe:

(1.) Theſe and the like gracious actings of the ſoul of Chriſt, were the ways and means whereby, in his death and bloodſhedding, which was violent, and by force, inflicted on him as to the outward inſtruments, and was penal as to the ſentence of the law, he voluntarily and freely offered up himſelf a ſacrifice unto God for to make atonement. And theſe were the things, which from the dignity of his perſon, became efficacious and victorious. Without theſe, his death and bloodſhedding had been no oblation.

(2.) Theſe were the things which rendered his offering of himſelf to be a *ſacrifice of a ſweet ſmelling ſavour unto God*, Epheſ. v. 2. God was ſo abſolutely delighted and pleaſed with theſe high and glorious acts of grace and obedience in Jeſus Chriſt, that he ſmelt, as it were, a ſavour of reſt towards mankind, or thoſe for whom he offered himſelf; ſo that he would be angry with them no more, curſe them no more: as it is ſaid of the type of it in the ſacrifice of Noah, Gen. viii. 20, 21. God was more pleaſed with the obedience of Chriſt, than he was diſpleaſed with the ſin and diſobedience of Adam, Rom. v. 17, 18, 19. It was not then the outward ſuffering of a violent and bloody death, which was inflicted on him, by the moſt horrible wickedneſs that ever human nature broke forth into, that God was atoned, Acts ii. 23. Nor yet was it merely his enduring the penalty of the law, that was the means of our deliverance. But the voluntary giving up of himſelf to be a ſacrifice in theſe holy acts of obedience, was that upon which in an eſpecial manner God was reconciled unto us.

All theſe things being wrought in the human nature by the Holy Ghoſt, who, in the time of his offering, actuated all his graces unto the utmoſt; he is ſaid thereon to *offer himſelf unto God through the eternal Spirit*, by whom as our high prieſt he was conſecrated, ſpirited, and actuated thereunto.

SECT. 10.—Eighthly; There was a peculiar work of

the Holy Spirit towards the Lord Chriſt whilſt he was in the ſtate of the dead. For here our preceding rule muſt be remembered; namely, that notwithſtanding the union of the human nature of Chriſt with the divine, in the perſon of the Son, yet the communications of God unto it, beyond ſubſiſtence, were voluntary. Thus, in his death, the union of his natures in his perſon, was not in the leaſt impeached; but yet for his ſoul or Spirit he recommends that in an eſpecial manner into the *hands of God his Father*, Pſal. xxxi. 5. Luke xxiii. 46. *Father into thy hands I commend my Spirit;* for the Father had engaged himſelf in an eternal covenant, to take care of him, to preſerve and protect him even in death, and to ſhew him again the *way and path of life*, Pſal. xvi. 11. Notwithſtanding, then, the union of his perſon, his ſoul, in its ſeparate ſtate, was in an eſpecial manner under the care, protection, and power of the Father, preſerved in his love until the hour came wherein he ſhewed him again the path of life. His holy body in the grave continued under the eſpecial care of the Spirit of God, and hereby was accompliſhed that great promiſe, *that his ſoul ſhould not be left in hell, nor the Holy One ſee corruption*, Pſal. xvi. 10. Acts ii. 31. It is the body of Chriſt which is here called the Holy One; as it was made an holy thing by the conception of it in the womb by the power of the Holy Ghoſt. And it is here ſpoken of, in contradiſtinction unto his ſoul, and oppoſed by Peter unto the body of David, which, when it died, ſaw corruption, Acts ii. 29. This pure and holy ſubſtance was preſerved in its integrity by the overſhadowing power of the Holy Spirit, without any of thoſe accidents of change which attend the dead bodies of others. I deny not, but there was uſe made of the miniſtry of angels about the dead body of Chriſt, whilſt it was in the grave; even thoſe which were ſeen ſitting afterwards in the place where he lay, John xx. 12. by theſe was it preſerved from all outward force and violation; but this alſo was under the peculiar care of the

Spirit of God, who how he worketh by angels hath been before declared.

Sect. 11.—Ninthly; There was a peculiar work of the Holy Spirit in his reſurrection, this being the completing act in laying the foundation of the church, whereby Chriſt entered into his reſt, the great teſtimony given unto the finiſhing of the work of redemption, with the ſatisfaction of God therein, and his acceptation of the perſon of the Redeemer. It is on various accounts, aſſigned diſtinctly to each perſon in the Trinity. And this not only as all the external works of God are undivided, each perſon being equally concerned in their operation, but alſo upon the account of their eſpecial reſpect unto and intereſt in the work of redemption, in the manner before declared. Unto the Father it is aſcribed on the account of his authority, and the declaration therein of Chriſt's perfect accompliſhment of the work committed unto him, Acts ii. 24. *Him hath God raiſed up, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it;* it is the Father who is ſpoken of. And he is ſaid, as in other places, to raiſe Chriſt from the dead; but this he doth with reſpect unto *his looſing the pains of death*, γυσας τας ὠδινας τȣ θανατȣ. Theſe are the חבלו מות, which, with a little alteration of one vowel, ſignify the *ſorrows of death*, or the *cords of death*. For חבלי מות are the *ſorrows of death*, and חבלי מות are the *cords of death*, ſee Pſal. xviii. 4. Pſal. cxvi. 3. And theſe ſorrows of death here intended were the cords of it; that is, the power it had to bind the Lord Chriſt for a ſeaſon under it. For the pains of death, that is the ὠδινας, tormenting pains, ended in his death itſelf. But the conſequents of them are here reckoned unto them, or the continuance under the power of death according unto the ſentence of the law. Theſe God looſed, when the law being fully ſatisfied, the ſentence of it was taken off, and the Lord Chriſt was acquitted from its whole charge. This was the act of God the Father, as the ſupreme rector and

judge of all. Hence he is ſaid *to raiſe him from the dead*, as the judge, by his order, delivereth an acquitted priſoner, or one who hath anſwered the law. The ſame work he alſo takes unto himſelf; John x. 17, 18. *I lay down my life that I may take it again; no man taketh it from me, but I lay it down of myſelf, I have power to lay it down, and I have power to take it again.* For although men, by violence, took away his life, *when with wicked hands they crucified and ſlew him*, Acts ii. 23. chap. iii. 15; yet, becauſe they had neither authority nor ability ſo to do without his own conſent, he ſaith, *No man could or did take away his life*, that is, againſt his will, by power over him, as the lives of other men are taken away; for this neither angels nor men could do. So alſo, although the Father is ſaid to raiſe him from the dead by taking off the ſentence of the law, which he had anſwered; yet he himſelf alſo took his life again by an act of the love, care, and power of his divine nature; his living again being an act of his perſon, although the human nature only died. But the peculiar efficiency in the reuniting of his moſt holy ſoul and body, was an effect of the power of the Holy Spirit; 1 Pet. iii. 18. *He was put to death in the fleſh, but quickened in the Spirit*, ζωοποιηθεις τω πνευματι, *he was reſtored to life by the Spirit;* and this was that Spirit whereby he preached unto them that were diſobedient in the days of Noah, ver. 19, 20. or that Spirit of Chriſt which was in the prophets from the foundation of the world, 1 Pet. i. 11, 12. by which he preached in Noah unto that diſobedient generation, 2 Pet. ii. 5. whereby the Spirit of God ſtrove for a ſeaſon with thoſe inhabitants of the old world, Gen. vi. 3. that is the Holy Spirit of God. To the ſame purpoſe we are inſtructed by our apoſtle; Rom. viii. 11. *But if the Spirit of him that raiſed up Jeſus from the dead dwell in you, he that raiſed up Chriſt from the dead ſhall alſo quicken your mortal bodies by his Spirit, which dwelleth in you.* God ſhall quicken our mortal bodies alſo, by the ſame

Spirit whereby he raiſed Chriſt from the dead. For ſo the relation of the one work to the other, requires the words to be underſtood. And he aſſerts again the ſame expreſsly, Epheſ. i. 17, 18, 19, 20. he prays that God would give his Holy Spirit unto them, as a Spirit of wiſdom and revelation, ver. 17. The effects thereof in them and upon them are deſcribed, ver. 18. and this he deſires that they may ſo be made partakers of, that by the work of the Spirit of God in themſelves, renewing and quickening of them, they might have an experience of that exceeding greatneſs of his power, which he put forth in the Lord Chriſt when he raiſed him from the dead. And the evidence or teſtimony given unto his being the Son of God, by his reſurrection from the dead, is ſaid to be according to the Spirit of holineſs, or the Holy Spirit, Rom. i. 4. He was poſitively declared to be the Son of God by his reſurrection from the dead, ἐν δυναμει, κατα πνευμα ἁγιωσυνης; that is, by the *powerful working of the Holy Spirit*. This alſo is the intendment of that expreſſion, 1 Tim. iii. 16. *juſtified in the Spirit*. God was manifeſt in the fleſh by his incarnation and paſſion therein, and juſtified in the Spirit by a declaration of his acquitment from the ſentence of death, and all the evils which he underwent, with the reproaches wherewith he was contemptuouſly uſed, by his quickening and reſurrection from the dead, through the mighty and effectual working of the Spirit of God.

Sect. 12.—Tenthly; it was the Holy Spirit that glorified the human nature, and made it every way meet for its eternal reſidence at the right hand of God, and a pattern of the glorification of the bodies of them that believe on him. He who firſt made his nature holy, now made it glorious. And as we are made conformable unto him in our ſouls here; his image being renewed in us by the Spirit, ſo he is in his body now glorified by the effectual operation of the ſame Spirit, the exemplar and pattern of that glory which in our mor-

tal bodies we ſhall receive by the ſame Spirit. *For when he appears we ſhall be like him*, 1 John iii. 2. *ſeeing he will change our vile bodies, that they may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf*, Phil. iii. 21. And theſe are ſome of the principal inſtances of the operations of the Holy Spirit on the human nature of the head of the church. The whole of them all, I confeſs, is a work that we can look but little into, only what is plainly revealed we deſire to receive and embrace; conſidering that, if we are his, we are predeſtinated to be made conformable in all things unto him, and that by the powerful and effectual operation of that Spirit which thus wrought all things in him to the glory of God. And as it is a matter of unſpeakable conſolation unto us, to conſider what hath been done in and upon our nature by the application of the love and grace of God through his Spirit unto it; ſo it is of great advantage, in that it directs our faith and ſupplications in our endeavours after conformity with him, which is our next end, under the enjoyment of God in glory. What therefore in theſe matters we apprehend we embrace; and for the depth of them they are the object of our admiration and praiſe.

SECT. 13.—Secondly; There is yet another work of the Holy Spirit, not immediately in and upon the perſon of the Lord Chriſt, but towards him, and on his behalf, with reſpect unto his work and office. And it compriſeth the head and fountain of the whole office of the Holy Spirit towards the church. This was his witneſs-bearing unto the Lord Chriſt; namely, that he was the Son of God, the true Meſſiah, and that the work, which he performed in the world, was committed unto him by God the Father to accompliſh. And this ſame work he continueth to attend unto, unto this day, and will do ſo to the conſummation of all things. It is known how the Lord Chriſt was reproached whilſt he was in this world, and how ignominiouſly he was

ſent out of it by death. Hereon a great conteſt enſued amongſt mankind, wherein heaven and hell were deeply engaged. The greateſt part of the world, the princes, rulers, and wiſe men of it, affirmed, that he was an impoſtor, a ſeducer, a malefactor, juſtly puniſhed for his evil deeds. He, on the other ſide, choſe twelve apoſtles to bear teſtimony unto the holineſs of his life, the truth and purity of his doctrine, the accompliſhment of the prophecies of the Old Teſtament in his birth, life, work, and death; and in eſpecial unto his reſurrection from the dead, whereby he was juſtified and acquitted from all the reproaches of hell and the world, and their calumnies repelled. But what could the teſtimony of twelve poor men, though never ſo honeſt, prevail againſt the confronting ſuffrage of the world? Wherefore this work of bearing witneſs unto the Lord Chriſt, was committed unto him who is above and over all, who knoweth how, and is able to make his teſtimony prevalent; John xv. 26. *But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth which proceedeth from the Father, he ſhall teſtify of me.* Accordingly the apoſtles plead his concurring teſtimony; Acts v. 32. *And we are his witneſſes of theſe things, and ſo alſo is the Holy Spirit, whom God hath given to them that obey him.* And how he thus gave his teſtimony our apoſtle declares, Heb. ii. 4. *God alſo bearing witneſs with them,* (that is the apoſtles) *both with ſigns and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his will.* The firſt principal end why God gave the Holy Spirit to work all thoſe miraculous effects in them that believed in Jeſus, was to bear witneſs unto his perſon, that he was indeed the Son of God, owned and exalted by him. For no man, not utterly forſaken of all reaſon and underſtanding, not utterly blinded, would once imagine that the Holy Spirit of God would work ſuch marvelous operations, in and by them who believed on him, if he deſigned not to juſtify his perſon, work, and doc-

trine thereby. And this in a ſhort time, together with that effectual power which he put forth in and by the preaching of the word, carried not only his vindication againſt all the machinations of Satan, and his inſtruments throughout the world, but alſo ſubdued the generality of mankind unto faith in him and obedience unto him, 1 Cor. x. 4, 5. And upon this teſtimony it is, that there is real faith in him yet maintained in the world. This is that which he promiſed unto his diſciples whilſt he was yet with them in the world, when their hearts were ſolicitous how they ſhould bear up againſt their adverſaries upon his abſence. *I will*, ſaith he, *ſend the Comforter unto you, and when he is come he will reprove the world of ſin, and of righteouſneſs, and of judgment; of ſin, becauſe they believe not on me; of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; of judgment, becauſe the prince of this world is judged*, John xvi. 7, 8, 9, 10, 11. The reaſon why the world believed not on Chriſt, was becauſe they believed not that he was ſent of God, John ix. 29. By his teſtimony the Spirit was to reprove the world of their infidelity, and to convince them of it by evidencing the truth of his miſſion. For hereon the whole iſſue of the controverſy between him and the world did depend. Whether he was righteous or a deceiver, was to be determined, by his being ſent, or not ſent of God, and conſequently God's acceptance or diſapprobation of him. That he was ſo ſent, ſo approved, the Holy Spirit convinced the world by his teſtimony, manifeſting that he went to the Father, and was exalted by him; for it was upon his aſcenſion and exaltation that he received and poured out the promiſe of the Spirit to this purpoſe, Acts ii. 33. Moreover, whilſt he was in the world, there was an unrighteous judgment by the inſtigation of Satan paſſed upon him. On this teſtimony of the Spirit, that judgment was to be reverſed, and a contrary ſentence paſſed on the author of it, the prince of the world. For, by the goſpel ſo teſtified unto, was he diſ-

covered, convicted, judged, condemned, and caſt out of that power and rule in the world, which by the darkneſs of the minds of men within, and idolatry without, he had obtaincd and exerciſed. And that the Holy Spirit continueth to do the ſame work, though not abſolutely by the ſame means unto this very day, ſhall be afterwards declared.

And by theſe conſiderations may we be led into that knowledge of, and acquaintance with our Lord Jeſus Chriſt, which is ſo neceſſary, ſo uſeful, and ſo much recommended unto us in the ſcripture. And the utter neglect of learning the knowledge of Chriſt, and of the truth as it is in him, is not more pernicious unto the ſouls of men, than is the learning of it by undue means, whereby falſe and miſchievous ideas or repreſentations of him are infuſed into the minds of men. The Papiſts would learn and teach him by images, the work of mens hands, and teachers of lies. For, beſides that they are forbidden by God himſelf to be uſed unto any ſuch purpoſes, and therefore curſed with barrenneſs and uſeleſsneſs as to any end of faith or holineſs; they are in themſelves ſuited only to ingenerate low and carnal thoughts in depraved ſuperſtitious minds. For, as the worſhippers of ſuch images know not what is the proper cauſe nor the proper object of that reverence, and thoſe affections they find in themſelves, when they approach unto them and adore before them; ſo the apprehenſions which they can have hereby, tend but to the knowing after the fleſh, which the apoſtle looked on as no part of his duty, 2 Cor. v. 16. But the glory of the human nature, as united unto the perſon of the Son of God, and engaged in the diſcharge of his office of mediator, conſiſts alone in theſe eminent, peculiar, ineffable communications of the Spirit of God unto him, and his powerful operations in him, this is repreſented unto us in the glaſs of the goſpel, which we beholding by faith, are changed into the ſame image by the ſame Spirit, 2 Cor. iii. 18."

SECT. 15.—Our Lord Chriſt himſelf did foretel us that there would be great enquiries after him, and that great deceits would be immixed therewithal; *If*, ſaith he, *they ſhall ſay unto you, He is in the wilderneſs, go not forth, behold he is in the ſecret chambers, believe it not*, Matth. xxiv. 26. It is not a wilderneſs, low, perſecuted, unglorious and inviſible condition, as to outward profeſſion, that our Saviour here intendeth. For himſelf foretold that his church ſhould be driven into the wilderneſs, and nouriſhed there, and that for a long ſeaſon, Rev. xii. 6. And where his church is, there is Chriſt; for his promiſe is to be with them, and among them, unto the end of the world, Matth. xxviii. 20. Nor by ſecret chambers, doth he intend thoſe private places of meeting for ſecurity, which all his diſciples for ſome hundreds of years were compelled unto, and did make uſe of, after his apoſtles who met ſometimes in an upper room, ſometimes in the night, for fear of the Jews. And ſuch it is notorious were all the meetings of the primitive Chriſtians. But our Saviour here foretels the falſe ways that ſome would pretend he is taught by and found in. For, firſt, ſome would ſay he was ἐν τῃ ἐρημῳ, in the deſart or wilderneſs; and if men would go forth thither, there they would ſee him, and find him. And there is nothing intended hereby, but the ancient ſuperſtitious monks, who, under a pretence of religion, retired themſelves into deſarts and ſolitary places. For there they pretended great intercourſe with Chriſt, great viſions and appearances of him, being variouſly deluded and impoſed on by Satan and their own imaginations. It is ridiculous, on the one hand, and deplorable, on the other, to conſider the woful follies, deluſions, and ſuperſtitions this ſort of men fell into: yet was in thoſe days nothing more common, than to ſay, that Chriſt was in the deſart, converſing with the monks and anchorites. *Go not forth unto them*, ſaith our Lord Chriſt; *for, in ſo doing, you will be deceived;* and again ſaith he, *If they ſay unto them he is,*

ἐν τοις ταμειοις, *in the ſecret chambers, believe it not.* There is, or I am much deceived, a deep and myſterious inſtruction in theſe words. Ταμεια, ſignifies thoſe *ſecret places* in an houſe where bread, and wine, and cates of all ſorts are laid up and ſtored. This is the proper ſignification and uſe of the word. What pretence then could there be for any to ſay that Chriſt was in ſuch a place? Why, there inſued ſo great a pretence hereof, and ſo horrible a ſuperſtition thereon, that it was of divine wiſdom to foreſee it, and of divine goodneſs to forewarn us of it. For it is nothing but the Popiſh figment of tranſubſtantiation that is intended. Chriſt muſt be the ſecret places where their wafer and wine was depoſited, that is, ἐν τοις ταμειοις. Concerning this faith our Saviour, *believe them not.* All crafts, and frauds, and bloody violences, will be uſed to compel you to believe a Chriſt in the pix and repoſitory; but, if you would not be ſeduced, believe them not. Such are the falſe ways whereby ſome have pretended to teach Chriſt, and to learn him, which have led them from him into hurtful ſnares and perdition. The conſideration that we have inſiſted on will guide us, if attended, unto a ſpiritual and ſaving knowledge of him, and we are to learn thus to know him.

SECT. 16.—Firſt; That we may love him with a pure unmixed love. It is true, it is the perſon of Chriſt as God and man, that is the proper and ultimate object of our love towards him. But a clear diſtinct conſideration of his natures, and their excellencies, is effectual to ſtir up and draw forth our love towards him. So the ſpouſe, in the Canticles, rendering a reaſon of her intenſe affections towards him, ſays, *That he is white and ruddy, the chiefeſt of ten thouſand;* that is, perfect in the beauty of the graces of the Holy Spirit, which rendered him exceeding amiable. So alſo Pſal. xlv. 2. Would you therefore propoſe Chriſt unto your affections, ſo as that your love unto him may be ſincere and without corruption, as it is required to be, Epheſ. vi.

24. that you may not laviſh away the actings of your ſouls upon a falſe object, and think you love Chriſt, when you love only the imaginations of your own breaſts; conſider his human nature, as it was rendered beautiful and lovely by the work of the Spirit of God upon it before deſcribed. Do you love him becauſe he was, and is ſo full of grace, ſo full of holineſs, becauſe in him there was an all-fulneſs of the graces of the Spirit of God? Conſider aright what hath been delivered concerning him, and if you can and do on the account thereof delight in him, and love him, your love is genuine and ſpiritual. But if your love be merely out of an apprehenſion of his being now glorious in heaven, and there able to do you good or evil, it differs not much from that of the Papiſts, whoſe love is much regulated in its actings, by the good or bad painting of the images whereby they repreſent him. You are often preſſed to direct your love unto the perſon of Chriſt, and it is that which is your principal duty in this world. But this you cannot do without a diſtinct notion and knowledge of him. There are therefore three things in general that you are to conſider to this purpoſe.

(1.) The bleſſed union of his two natures in the ſame perſon. Herein he is ſingular, God having taken that eſpecial ſtate on him, which in no other thing or way had any conſideration; this therefore is to have a ſpecialty in our love divine to the perſon of Chriſt.

(2.) The uncreated glories of the divine nature, whence our love hath the ſame object with that which we owe unto God abſolutely.

(3.) That perfection and fulneſs of grace which dwelt in his human nature, as communicated unto him by the Holy Spirit whereof we have treated.

If you love the perſon of Chriſt, it muſt be on theſe conſiderations, which, whilſt ſome have neglected, they have doted on their own imaginations; and whilſt they have thought themſelves even ſick of love for Chriſt, they have only languiſhed in their own fancies.

Secondly; We are to know Chriſt ſo, as to labour after conformity unto him. And this conformity conſiſts only in a participation of thoſe graces whoſe fulneſs dwells in him. We can therefore no other way regularly preſs after it, but by an acquaintance with, and due conſideration of the work of the Spirit of God upon his human nature, which is therefore worthy of our moſt diligent enquiry into.

And ſo have we given a brief delineation of the diſpenſation and work of the Holy Spirit, in and towards the perſon of our Lord Jeſus Chriſt, the head of the church; his preparation of a myſtical body for him, in his powerful gracious work on the elect of God, doth nextly enſue.

The General Work of the Holy Spirit in the New Creation, with reſpect unto the Members of that Body whereof Chriſt is the Head.

CHAP. V.

(1.) *Chriſt the head of the new creation.*—(2.) *Things premiſed in general unto the remaining work of the Spirit. Things preſuppoſed unto the work of the Spirit towards the church, the love and grace of Father and Son.*—(3.) *The whole work of the building of the church committed to the Holy Spirit;* Acts ii. 33. *opened.*—(4.) *The foundation of the church in the promiſe of the Spirit, and its building by him alone.*—(5.) *Chriſt preſent with his church only by his Spirit;* Matth. xxviii. 19. Acts i. 9, 10. Acts iii. 21. Matth. xviii. 19. 1 Cor. vi. 16. 1 Cor. iii. 16. *compared.*—(6) *The Holy Spirit works the work of Chriſt;* John xvi. 13, 14, 15. *opened.*—(7.) *The Holy Spirit the peculiar author of all grace.*—(8) *The Holy Spirit worketh all this according to his own will:* 1. *His will and pleaſure is in all his works.* 2. *He works variouſly as to the kinds and degrees of his operations. How he may be reſiſted, how not.*—(9.) *How the ſame work is aſcribed unto the Spirit diſtinctly, and to others with him.* (10.) *The general heads of his operations towards the church.*

Sect. 1.—WE have conſidered the work of the Spirit of God in his laying the foundation of the church of the New Teſtament, by his diſpenſations towards the head of it, our Lord Jeſus Chriſt. He is the foundation ſtone of this building, with ſeven eyes engraven on him, or filled with an abſolute perfection of all the gifts and graces of the Spirit, Zech. iii. 9. which when he is exalted alſo as the head ſtone in the corner, there are ſhoutings in heaven and earth, crying, grace, grace unto him, Zech. iv. 7. As upon the laying of the foundation, and placing of the corner ſtones of the earth in the old creation; the morning ſtars ſang together, and all the ſons of God ſhouted for joy, Job xxxviii. 6, 7. So upon the laying of this foundation, and placing of this corner ſtone in the new creation, all things ſing together and cry, Grace, grace unto it. The ſame Spirit which was given unto him, not by meaſure, John iii. 34. giveth grace unto every one of us, according to the meaſure of the gift of Chriſt, Epheſ. iv. 7. And this falleth now under our conſideration; namely, the perfecting the work of the new creation by the effectual operation and diſtributions of the Spirit of God. And this belongs unto the eſtabliſhment of our faith, that he who prepared, ſanctified, and glorified the human nature, the natural body of Jeſus Chriſt, the head of the church, hath undertaken to prepare, ſanctify, and glorify his myſtical body, or all the elect given unto him of the Father. Concerning which, before we come to conſider particular inſtances, ſome things in general muſt be premiſed; which are theſe that follow:

Sect. 2.—Firſt; Unto the work of the Holy Spirit towards the church, ſome things are ſuppoſed from whence it proceeds, which it is built upon, and reſolved into. It is not an original but a perfecting work; ſome things it ſuppoſeth, and bringeth all things to perfection; and theſe are:

Firſt; The love, grace, counſel, and eternal pur-

poſe of the Father. (2.) The whole work of the mediation of Jeſus Chriſt, which things I have handled elſewhere. For it is the peculiar work of the Holy Spirit, to make thoſe things of the Father and Son effectual unto the ſouls of the elect, to the praiſe of the glory of the grace of God. God doth all things for himſelf, and his ſupreme end is the manifeſtation of his own glory. And, in the old or firſt creation, he ſeems principally, or firſtly, to intend the demonſtration and exaltation of the glorious eſſential properties of his nature, his goodneſs, power, wiſdom, and the like: as Pſal. xix. 1, 2, 3, 4. Rom. i. 19, 20, 21. Acts xiv. 15, 16, 17. Acts xvii. 24, 25, 26, 27. leaving only on the works of his hands ſome obſcure impreſſions of the diſtinction of perſons, ſubſiſting in the unity of that being, whoſe properties he had diſplayed and glorified. But in the work of the new creation, God firſtly and principally intends the eſpecial revelation of each perſon of the whole Trinity diſtinctly, in their peculiar diſtinct operations; all which tend ultimately to the manifeſtation of the glory of his nature alſo. And herein conſiſts the principal advantage of the New Teſtament above the Old; for, although the work of the new creation was begun and carried on ſecretly and virtually under the Old Teſtament; yet they had not a full diſcovery of the œconomy of the holy Trinity therein, which was not evidently manifeſt until the whole work was illuſtriouſly brought to light by the goſpel. Hence, although there appear a vigorous acting of faith, and ardency of affection in the approaches of the ſaints unto God, under the Old Teſtament; yet as unto a clear acceſs to the Father through the Son by the Spirit, as Epheſ. ii. 18. wherein the life and comfort of our communion with God doth conſiſt, we hear nothing of it. Herein, therefore, God plainly declares, that the foundation of the whole was laid in the counſel, will, and grace of the Father, Epheſ. i. 3, 4, 5, 6. Then that the making way for the accompliſhing of that counſel of his, ſo that

it might be brought forth to the praiſe of his glory, is by the mediation of the Son; God having deſigned, in this work, to bring things ſo about, that all men ſhould honour the Son, even as they honour the Father, John v. 23. There yet remains the actual application of all to the ſouls of men, that they may be partakers of the grace deſigned in the counſel of the Father, and prepared in the mediation of the Son. And herein is the Holy Spirit to be manifeſted and glorified, that he alſo, together with the Father and the Son, may be known, adored, worſhipped, according unto his own will. This is the work that he hath undertaken. And hereon, upon the ſolemn initiation of any perſon into the covenant of God, in anſwer unto this deſign and work, he his baptized into the name of the Father, and of the Son, and of the Holy Spirit, Matth. xxviii. 18. And theſe things have been diſcourſed of before, though neceſſarily here called over again.

SECT. 3.—Secondly; From the nature and order of this work of God, it is, that after the Son was actually exhibited in the fleſh, according to the promiſe, and had fulfilled what he had taken upon him to do in his own perſon, the great promiſe of carrying on and finiſhing the whole work of the grace of God in our ſalvation, concerns the ſending of the Holy Spirit, to do and perform what he alſo had undertaken. * Thus, when our Lord Jeſus Chriſt was aſcended into heaven, and began conſpicuouſly and gloriouſly to carry on the building of his church upon himſelf, the rock and foundation of it, it is ſaid, that *being exalted by the right hand of God, he received of the Father the promiſe of the Holy Spirit*, Acts ii. 33. which muſt be a little opened. Before he departed from his diſciples, as hath been mentioned on ſeveral occaſions, he comforted and

* Και μαλιστα γε το ἀπολαυειν τους ἀναπλασθεντας τυ ἁγιασμυ, ὑ δια μενειν ἐν τῃ ἀναπλασει, της τυ παναγιυ πνευματος ἐστι δημιυργιας τε ὑ συνοχης.—Jobius apud Photium. lib. 122.

cheared their drooping ſpirits, with the promiſe of ſending him unto them, which he often repeated and inculcated on their minds, John xiv. 15, 16. And (2.) When he was actually leaving of them after his reſurrection, he gives them order to ſit ſtill, and not to engage in the public work of building the church, whereunto he had deſigned them, until that *promiſe were actually accompliſhed towards them*, Acts i. 4. *Being aſſembled together with them, he commanded them, that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father;* and ver. 8. *Ye ſhall receive power after the Holy Spirit is come upon you, and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the utmoſt parts of the earth.* He would have them look neither for aſſiſtance in their work, nor ſucceſs unto it, but from the promiſed Spirit alone; and lets them know alſo, that, by his aid, they ſhould be enabled to carry their teſtimony of him to the uttermoſt parts of the earth. And herein lay, and herein doth lie the foundation of the miniſtry of the church, as alſo all its continuance and efficacy. The kingdom of Chriſt is ſpiritual, and in the animating principles of it, inviſible. If we fix our minds only on outward order, we loſe the riſe and power of the whole; it is not an outward viſible ordination by men, though that be neceſſary by rule and precept, but Chriſt's communication of that Spirit, the everlaſting promiſe whereof he received of the Father that gives being, life, uſefulneſs, and ſucceſs to the miniſtry. Wherefore alſo, (3.) Upon his aſcenſion in the accompliſhment of the great promiſes given unto the church under the Old Teſtament, Iſa. xliv. 3. Joel i. 18. as alſo of his own newly given unto his diſciples, he poured forth his Spirit on them. This the apoſtle Peter declares in this place; being exalted by the right hand of God, and having received of the Father the promiſe of the Holy Spirit; he ſhed forth what they then ſaw and heard, in the miraculous operations and effects of it.

And he is ſaid then to receive the promiſe of the Father, becauſe he then received the thing promiſed. The promiſe was not then firſt given unto him, nor did he then receive it for himſelf; for as the promiſe was given long before, ſo, in his own perſon, he had received the fulneſs of the Spirit from his incarnation, as hath been declared. But now he had power given him actually to fulfil and accompliſh the promiſe in the collation of the thing promiſed, and is thence ſaid to receive the promiſe. So Heb. xi. 13, 39. it is ſaid of all believers under the Old Teſtament, that they died in faith, having not received the promiſe; that is, the thing promiſed was not actually exhibited in their days, though they had the promiſe of it; as it is expreſsly ſaid of Abraham, chap. vii. 6. The promiſe therefore itſelf was given unto the Lord Chriſt, and actually received by him in the covenant of the Mediator, when he undertook the great work of the reſtoration of all things to the glory of God. For herein had he the engagement of the Father, that the Holy Spirit ſhould be poured out on the ſons of men, to make effectual unto their ſouls the whole work of his mediation; wherefore he is ſaid now to receive this promiſe; becauſe, on his account, and by him as exalted, it was now ſolemnly accompliſhed, in and towards the church. In the ſame manner the ſame thing is deſcribed, Pſal. lxviii. 18. *Thou haſt aſcended on high, thou haſt led captivity captive, thou haſt received gifts for men;* which is rendered, Epheſ. iv. 8. *Thou haſt given gifts unto men;* for he received the promiſe at this time, only to give out the Spirit and his gifts unto men. And if any are ſo fond as to expect ſtrength and aſſiſtance in the work of the miniſtry without him, or ſuch ſucceſs in their labours as ſhall find acceptance with God; they do but deceive their own ſouls and others.

Sect. 4.—Here lay the foundation of the Chriſtian church. The Lord Chriſt had called his apoſtles to the great work of building his church, and the propagation

of his goſpel in the world. Of themſelves they were plainly and openly defective in all qualifications and abilities that might contribute any thing thereunto. But whatever is wanting in themſelves, whether light, wiſdom, authority, knowledge, utterance, or courage, he promiſeth to ſupply them withal. And this he would not do, nor did any otherwiſe, but by ſending the Holy Spirit unto them, on whoſe preſence and aſſiſtance alone depended the whole ſucceſs of their miniſtry in the world. It was *through the Holy Ghoſt that he gave commandments unto them*, Acts i. 2. Theſe commandments concern the whole work in preaching the goſpel and founding of the church; and theſe he gives unto them through the actings of divine wiſdom in the human nature by the Holy Ghoſt. And on their part, without his aſſiſtance, he forbids them to attempt any thing, ver. 4, 8, 9. In this promiſe, then the Lord Chriſt founded the church itſelf, and by it he builded it up; and this is the hinge whereon the whole weight of it doth doth turn and depend unto this day. Take it away, ſuppoſe it to ceaſe as unto a continual accompliſhment, and there will be an abſolute end of the church of Chriſt in this world. No diſpenſation of the Spirit, no church. He that would utterly ſeparate the Spirit from the word, had as good burn his Bible. The bare letter of the New Teſtament will no more ingenerate faith and obedience in the ſouls of men, no more conſtitute a church-ſtate among them who enjoy it, than the letter of the Old Teſtament doth ſo at this day among the Jews, 2 Cor. iii. 6, 8. But bleſſed be God who hath knit theſe things together towards his elect in the bond of an everlaſting covenant, Iſa. lix. 21. Let men therefore caſt themſelves into what order they pleaſe, inſtitute what forms of government and religious worſhip they think good, let them do it either by an attendance according unto the beſt of their underſtandings unto the letter of the ſcripture, or elſe in an exerciſe of their own wills, wiſdom, and invention; if

the work of the Spirit of God be diſowned or diſclaimed by them, if there be not in them and upon them ſuch a work of his as he is promiſed by our Lord Jeſus Chriſt, there is no church-ſtate amongſt them; nor, as ſuch, is it to be owned or eſteemed. And on the miniſtry and the church do all ordinary communications of grace from God depend.

Sect. 5.—Thirdly; It is the Holy Spirit who ſupplies the bodily abſence of Chriſt; and by him doth he accompliſh all his promiſes to the church. Hence ſome of the ancients call him *Vicarium Chriſti*, the vicar of Chriſt, or he who repreſents his perſon, and diſchargeth his promiſed work; *Operam navat. Chriſto Vicariam.* When our Lord Jeſus was leaving the world, he gave his diſciples command to preach the goſpel, and to diſciple the world into the faith and profeſſion thereof, Matth. xxviii. 19. For their encouragement herein, he promiſeth his own preſence with them in their whole work, wherever any of them ſhould be called unto it, and that whilſt he would have the goſpel preached on the earth; ſo ſaith he, *I am with you always even unto the end of the world, or the conſummation of all things*, ver. 20. Immediately after he had thus ſpoken unto them, *while they beheld he was taken up, and a cloud received him out of their ſight, and they looked ſtedfaſtly towards heaven as he went up*, Acts i. 9, 10. Where now is the accompliſhment of his promiſe, that he would be with them unto the end of all things, which was the ſole encouragement he gave them unto their great undertaking? It may be, that after this his triumphant aſcenſion into heaven to take poſſeſſion of his kingdom and glory, he came again unto them, and made his abode with them. No, ſaith Peter, *the heavens muſt receive him until the time of the reſtitution of all things*, Acts iii. 21. How then is this promiſe of his made good, which had ſuch a peculiar reſpect unto the miniſtry and miniſters of the goſpel, that, without it, none can ever honeſtly or conſcienciouſly engage in the diſpenſa-

tion of it, or expect the leaſt ſucceſs upon their ſo doing? Beſides he had promiſed unto the church itſelf, that wherever *two or three were gathered together in his name, that he would be in the midſt of them*, Matth. xviii. 19, 20. Hereon do all their comforts and all their acceptance with God depend. I ſay, all theſe promiſes are perfectly fulfilled by his ſending of the Holy Spirit. In and by him he is preſent with his diſciples in their miniſtry and their aſſemblies. And whenever Chriſt leaves the world, the church muſt do ſo too: for it is his preſence alone which puts men into that condition, or inveſts them with that priviledge. For ſo he ſaith, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people*, 2 Cor. vi. 16. Levit. xxvi. 12. Their being the people of God, ſo as therewithal to be the temple of the living God, that is, to be brought into a ſacred church-ſtate for his worſhip, depends on his dwelling in them, and walking in them; and this he doth by his Spirit alone. *For know you not that you are the temple of God, and that the Spirit of God dwelleth in you*, 1 Cor. iii. 16. He therefore ſo far repreſents the perſon, and ſupplies the bodily abſence of Chriſt, that on his preſence the being of the church, the ſucceſs of the miniſtry, and the edification of the whole do abſolutely depend. And this, if any thing in the whole goſpel, deſerves our ſerious conſideration: For (1.) The Lord Jeſus hath told us, that his preſence with us by his Spirit, is better and more expedient for us than the continuance of his bodily preſence. Now, who is there that hath any affection for Chriſt, but thinks that the carnal preſence of the human nature of Chriſt would be of unſpeakable advantage unto him? And ſo no doubt it would, had any ſuch thing been deſigned or appointed in the wiſdom and love of God. But ſo it is not; and, on the other ſide, we are commanded to look for more advantage and benefit by his ſpiritual preſence with us, or his preſence with us by the Holy Ghoſt. It is there-

fore certainly incumbent on us, to inquire diligently what valuation we have hereof, and what benefit we have hereby. For, if we find not that we really receive grace, aſſiſtance, and conſolation from this preſence of Chriſt with us, we have no benefit at all by him, nor from him; for he is now no otherwiſe for thoſe ends with any but by his Spirit. And this they will one day find, whoſe profeſſion is made up of ſuch a ſottiſh contradiction as to avow an honour for Jeſus Chriſt, and yet blaſpheme his Spirit in all his holy operations. (2.) The Lord Chriſt having expreſsly promiſed to be preſent with us to the end of all things, there are great enquiries how that promiſe is accompliſhed. Some ſay he is preſent with us by his miniſters and ordinances; but how then is he preſent with thoſe miniſters themſelves, unto whom the promiſe of his preſence is made in an eſpecial manner? The Papiſts would have him carnally and bodily preſent in the ſacrament. But he himſelf hath told us, that the fleſh, in ſuch a ſenſe, profiteth nothing, John vi. 63. and that it is the Spirit alone that quickeneth. The Lutherans fancy an omnipreſence or ubiquity of his human nature, by virtue of its perſonal union. But this is deſtructive of that nature itſelf; which being made to be every where as ſuch a nature, is truly no where. And the moſt learned among them are aſhamed of this imagination. The words of Smidh on Epheſ. iv. 10. ἱνα πληρωθη τα παιτα, are worthy conſideration. *Per* τα παντα *aliqui intelligunt totum Mundum, ſeu totum Univerſum hoc, exponuntque ut Omnipræſentia ſua omnibus in Mundo locis adeſſet, loca omnia implendo: et hi verbum* πληρωση *de Phyſica et craſſa impletione accipiunt; quam tamen talis* πληρωσις *ſeu impletio locorum in Mundo omnium quæ vel expanſionem corpoream in quantitate continua, vel multiplicationem, imo infinitam multitudinem unius ejuſdemque corporis in diſcreta præſupponit, et ex humana ſpeculatione orta eſt, falſoq; noſtris Eccleſiis affingitur;* (wherein yet he confeſſeth that it is taught) *Ne cogitanda quidem ſit pio homini; ſed potius*

Omnipræſentia Chriſti Hominis—uti promiſſa eſt, modo nobis ineffabili credi, et multo certius aliunde ſciri poſſit ex ipſius promiſſione, Matth. xxviii. 20. This way, as we ſay, with the ſcripture, is by his Spirit; the perfect manner of whoſe preſence and operation is ineffable.

SECT. 6.—Fourthly; As he repreſents the perſon, and ſupplies the room and place of Jeſus Chriſt, ſo he worketh and effecteth whatever the Lord Chriſt hath taken upon himſelf to work and effect towards his diſciples. Wherefore, as the work of the Son was not his own work, but rather the work of the Father who ſent him, and in whoſe name he performed it; ſo the work of the Holy Spirit is not his own work, but rather the work of the Son, by whom he is ſent, and in whoſe name he doth accompliſh it. John xvi. 13, 14, 15. *Howbeit when the Spirit of truth is come, he will guide you into all truth: For he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that he ſhall ſpeak, and he will ſhew you things to come. He ſhall glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath are mine; therefore ſaid I that he ſhall take of mine, and ſhew it unto you.* He comes to reveal and communicate truth and grace to the diſciples of Chriſt. And in his ſo doing, he ſpeaks not of himſelf; that is, of himſelf only. He comes not with any abſolute new diſpenſation of truth or grace, diſtinct or different from that which is in and by the Lord Chriſt, and which they had heard from him. The Holy Spirit being promiſed unto the diſciples, and all their work and duty being ſuſpended on the accompliſhment of that promiſe; whereas he is God, they might ſuppoſe that he would come with ſome abſolute new diſpenſation of truth; ſo that what they had learned and received from Chriſt ſhould paſs away, and be of no uſe unto them. To prevent any ſuch apprehenſions, he lets them know that the work he had to do, was only to carry on and build on the foundation which was laid in his perſon or doctrine, or the truth which he had revealed from the

boſom of the Father. And this I take to be the meaning of that expreſſion: For he ſhall not ſpeak of himſelf, he ſhall reveal no other truth, communicate no other grace but what is in, from and by myſelf. This was the Holy Spirit to do, and this he did; and hereby may we try every ſpirit whether it be of God. That ſpirit which revealeth any thing, or pretendeth to reveal any thing, any doctrine, any grace, any truth, that is contrary unto, that is not conſonant to, yea, that is not the doctrine, grace, or truth of Chriſt, as now revealed in the word; that brings any thing new, his own, or of himſelf, that ſpirit is not of God. So it is added, (2.) Whatſoever *he ſhall hear, that ſhall he ſpeak.* This which he hears, is the whole counſel of the Father and the Son concerning the ſalvation of the church. And how is he ſaid to hear it, which word in its proper ſignification hath no place in the mutual internal actings of the divine perſons of the holy Trinity. Being the Spirit of the Father and the Son, proceeding from both, he is equally participant of their counſels. So the outward act of hearing is mentioned as the ſign of his infinite knowledge of the eternal counſels of the Father and Son; he is no ſtranger unto them. And this is a general rule, that thoſe words, which with reſpect unto us, expreſs the means of any thing, as applied unto God, intend no more but the ſigns of it. Hearing is the means whereby we come to know the mind of another who is diſtinct from us. And when God is ſaid to hearken or hear, it is a ſign of his knowledge, not the means of it. So is the Holy Spirit ſaid to hear thoſe things becauſe he knows them. As he is alſo on the ſame account ſaid to ſearch the deep things of God. Add hereunto that the counſel of theſe things is originally peculiar to the Father, and unto him it is every where peculiarly aſcribed; therefore is the participation of the Spirit therein as a diſtinct perſon called his hearing. Hereunto, (3.) His great work is ſubjoined. He, ſaith Chriſt, ſhall glorify me. This is the deſign that he is

ſent upon; this is the work that he comes to do, even as it was the deſign and work of Jeſus Chriſt to glorify the Father by whom he was ſent. And this are they always to bear in mind, who ſtand in need of or pray for his aſſiſtance in their work or office in the church of God. He is given unto them, that through him they may give and bring glory to Jeſus Chriſt. And, (4.) How the Holy Spirit doth glorify the Lord Chriſt is alſo declared. He ſhall receive of mine, and ſhew it unto you. The communication of ſpiritual things from Chriſt by the Spirit is here called his receiving of them; as the communication of the Spirit from the Father by the Lord Chriſt to his diſciples, is called the receiving of the promiſe. The Spirit cannot receive any thing ſubjectively which he had not, as an addition unto him. It is therefore the œconomy of theſe things that is here intended. He is not ſaid to receive them as though before he had them not. For what can he who is God ſo receive? only when he begins to give them unto us, becauſe they are peculiarly the things of Chriſt, he is ſaid to receive them. For we can give nothing of another's but what we receive of him. Good things are given unto us from Chriſt by the Spirit: for ſo it is added, and ſhall ſhew them unto you. He ſhall make them known unto you; ſo declare them, and manifeſtly evidence them to you, and in you, that you ſhall underſtand and have experience of them in yourſelves; ſhew them by revelation, inſtructing you in them, by communication imparting them to you. And what are theſe things that he ſhall ſo declare? they are τα ἐμα, *my things*, ſaith our Saviour. The things of Chriſt may be referred unto two heads, his truth and his grace, John i. 17. The firſt he ſhews by revelation, the latter by effectual communication. His truth he ſhewed unto them by revelation, as we have declared him to be the immediate author of all divine revelations. This he did unto the apoſtles by his inſpirations, enabling them infallibly to receive, underſtand, and declare, the whole counſel of God in

Chriſt. For ſo, according unto the promiſe, he led them into all truth. And his grace he ſhewed unto them in his pouring out both of his ſanctifying graces and extraordinary gifts upon them in an abundant meaſure. And ſo he ſtill continues to ſhew the truth and grace of Chriſt unto all believers, though not in the ſame manner as unto the former, nor unto the ſame degree as unto the latter. For he ſhews unto us the truth of Chriſt, or the truth that came by Jeſus Chriſt, by the word, as written and preached, inſtructing us in it, and enlightening our minds ſpiritually and ſavingly to underſtand the mind of God therein. And of his grace he imparts unto us in our ſanctification, conſolation, and communication of ſpiritual gifts, according unto the meaſure of the gift of Chriſt unto every one of us, as the preſent uſe of the church doth require, which things muſt be afterwards declared. And the reaſon of the aſſertion is added in the laſt place: *All things that the Father hath are mine; therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.* Two things may be obſerved in theſe words: 1. The extent of the things of Chriſt, which are to be ſhewed unto believers by the Spirit; and they are all the things that the Father hath. They are mine ſaith our Saviour; and theſe all things may be taken either abſolutely and perſonally, or with a reſtriction unto office: (1.) All things that the Father hath abſolutely, were the Son's alſo. For receiving his perſonality from the Father, by the communication of the whole entire divine nature, all the things of the Father muſt needs be his. Thus, as the Father hath life in himſelf, ſo he hath given unto the Son to have life in himſelf, John v. 26. and the like may be ſaid of all other eſſential properties of the Godhead. But theſe ſeem not to be the all things here intended. They are not the all things of the divine nature which he had by eternal generation; but the all things of ſpiritual grace and power which he had by voluntary donation; Matth. xi. 27. John iii. 35. *The Father loveth the Son, and*

hath given all things into his hand; that is, all the effects of the love, grace, and will of the Father, whatever he had purposed in himself from eternity, and whatever his infinite power and goodness would produce in the pursuit thereof, was all given and committed unto Jesus Christ? so all things that the Father hath were his.

2. That these things may be rightly understood and apprehended, we must consider a twofold operation of God as Three in one. The first hereof is absolute in all divine works whatever; the other respects the œconomy of the operations of God in our salvation. In those of the first sort, both the working and the work, do in common and undividedly belong unto and proceed from each person. And the reason hereof is, because they are all effects of the essential properties of the same divine nature; which is in them all, or rather which is the one nature of them all. But yet as they have one nature, so there is an order of subsistence in that nature, and the distinct persons work in the order of their subsistence; John v. 19, 20. *Verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for whatsoever things he doth, those also doth the Son likewise.* The Father doth not first work in order of time, and then the Son seeing of it, work another work like unto it. But the Son doth the same work that the Father doth. This is absolutely necessary, because of their union in nature. But yet, in the order of their subsistence, the person of the Father is the original of all divine works, in the principle and beginning of them, and that in order of nature, antecedently unto the operation of the Son. Hence he is said to see what the Father doth; which, according unto our former rule in the exposition of such expressions, when ascribed unto the divine nature, is the sign and evidence, and not the means of his knowledge. He sees what the Father doth, as he is his eternal wisdom. The like must

be ſaid of the Holy Spirit, with reſpect both unto the Father and Son. And this order of operation in the Holy Trinity is not voluntary, but natural and neceſſary, from the one eſſence and diſtinct ſubſiſtences thereof. Secondly; There are thoſe operations, which, with reſpect unto our ſalvation, the Father, Son, and Holy Spirit, do graciouſly condeſcend unto, which are thoſe treated of in this place. Now, though the deſigning of this work was abſolutely voluntary, yet, upon a ſuppoſition thereof, the order of its accompliſhment was made neceſſary from the order of the ſubſiſtence of the diſtinct perſons in the Deity; and that is here declared: Thus (1.) The things to be declared unto us, and beſtowed on us, are originally the Father's things. He is the peculiar fountain of them all. His love, his grace, his wiſdom, his goodneſs, his counſel, his will, is their ſupreme cauſe and ſpring. Hence are they ſaid to be the things that the Father hath. (2.) They are made the things of the Son; that is, they are given and granted in and unto his diſpoſal, on the account of his mediation; for thereby they were to be prepared for us, and given out unto us, to the glory of God. Anſwerable hereunto, as the Lord Chriſt is Mediator, all the things of grace are originally the Father's, and then given unto him. (3.) They are actually communicated unto us by the Holy Spirit; therefore, ſaid I, he ſhall take of mine, and ſhew unto you. He doth not communicate them unto us immediately from the Father. We do not ſo receive any grace from God, that is, the Father; nor do we ſo make any return of praiſe or obedience unto God. We have nothing to do with the perſon of the Father immediately. It is by the Son alone, by whom we have an acceſs unto him, and by the Son alone, that he gives out of his grace and bounty unto us. He that hath not the Son, hath not the Father. With him, as the great treaſurer of heavenly things, are all grace and mercy entruſted. The Holy Spirit therefore ſhews them unto us, works them in us,

beſtows them on us, as they are the fruits of the mediation of Chriſt, and not merely as effects of the divine love and bounty of the Father; and this is required from the order of ſubſiſtence before mentioned. Thus the Holy Spirit ſupplies the bodily abſence of Jeſus Chriſt, and effects what he hath to do and accompliſh towards his in the world; ſo that whatever is done by him, it is the ſame as if it were wrought immediately by the Lord Chriſt himſelf in his own perſon; whereby all his holy promiſes are fully accompliſhed towards them that believe.

SECT. 6.—And this inſtructs us in the way and manner of that communion which we have with God by the goſpel: for herein the life, power, and freedom of our evangelical ſtate doth conſiſt, and an acquaintance herewith gives us our tranſlation out of darkneſs into the marvelous light of God: (1.) The perſon of the Father, in his wiſdom, will, and love, is the original of all grace and glory. But nothing hereof is communicated immediately unto us from him. It is the Son whom he loves, and hath given all things into his hand. He hath made way for the communication of theſe things unto us, unto the glory of God; and he doth it immediately by the Spirit, as hath been declared. Hereby are all our returns unto God to be regulated. The Father, who is the original of all grace and glory, is ultimately intended by us in our faith, thankfulneſs, and obedience; yet not ſo, but that the Son and Spirit are conſidered as one God with him. But we cannot addreſs ourſelves to any of them immediately unto him. There is no going to the Father, ſaith Chriſt, but by me, John xiv. 6. *Through him we believe in God*, 1 Pet. i. 21. But yet neither can we do ſo, unleſs we are enabled thereunto by the Spirit, the author in us, of faith, prayer, praiſe, obedience, and whatever our ſouls tend unto God by. As the deſcending of God towards us in love and grace, iſſues or ends in the work of the Spirit in us and on us; ſo all our aſcending to-

wards him begins herein. And as the firſt inſtance of the proceeding of grace and love towards us from the Father, is in and by the Son; ſo the firſt ſtep that we take towards God, even the Father, is in and by the Son. And theſe things ought to be explicitly attended unto by us, if we intend our faith, and love, and duties of obedience ſhould be evangelical. Take an inſtance of the prayers of wicked men under their convictions, or their fears, troubles and dangers; and the prayers of believers. The former is merely, *Vox naturæ Clamantis ad Dominum Naturæ;* an out-cry that diſtreſſed nature makes to God; and as ſuch alone it conſiders him. But the other is, *Vox Spiritus Adoptionis clamantis per Chriſtum, Abba Pater;* it is the voice of the Spirit of adoption addreſſing itſelf in the hearts of believers unto God as a Father. And a due attendance unto this order of things, gives life and ſpirit unto all that we have to do with God. Wo to profeſſors of the goſpel who ſhall be ſeduced, to believe that all they have to do with God, conſiſts in their attendance unto moral virtue. It is fit for them ſo to do, who being weary of Chriſtianity, have a mind to turn Pagans. But our fellowſhip is in the way deſcribed, *with the Father and his Son Chriſt Jeſus.* It is therefore of the higheſt importance unto us, to enquire into, and ſecure unto ourſelves the promiſed workings of the Holy Spirit. For by them alone are the love of the Father, and the fruits of the mediation of the Son, communicated unto us, without which we have no intereſt in them. And by them alone are we enabled to make any acceptable returns of obedience unto God. It is ſottiſh ignorance and infidelity to ſuppoſe, that, under the goſpel, there is no communication between God and us, but what is, on his part, in laws, commands, and promiſes; and on ours, by obedience performed in our own ſtrength, and upon our convictions unto them. To exclude hence the real internal operations of the Holy Ghoſt, is to deſtroy the goſpel. And as we ſhall ſee farther afterwards,

this is the true ground and reaſon why there is a ſin againſt the Holy Spirit, that is irremiſſible; for he coming unto us to make application of the love of the Father, and grace of the Son unto our ſouls; in the contempt of him, there is a contempt of the whole actings of God towards us, in a way of grace, for which there can be no remedy.

SECT. 7.—Fifthly; Whereas the Holy Spirit is the Spirit of grace, and the immediate efficient cauſe of all grace, and gracious effects in men; wherever there is mention made of them, or any fruits of them, it is to be looked on as a part of his work, though he be not expreſsly named, or it be not particularly attributed unto him. I know not well, or do not well underſtand what ſome men begin to talk about moral virtue; ſomething they ſeem to aim at, (if they would once leave the old Pelagian ambiguous expreſſions, and learn to ſpeak clearly and intelligibly) that is in their own power, and ſo conſequently of all other men; at leaſt it is ſo with an ordinary bleſſing upon their own endeavours, which things we muſt afterwards enquire into. But for grace, I think all men will grant, that as to our participation of it, it is of the Holy Spirit, and of him alone. Now, grace is taken two ways in the ſcripture; (1.) For the gracious free love and favour of God towards us: And, (2.) For gracious free effectual operations in us, and upon us. In both ſenſes the Holy Spirit is the author of it, as unto us. In the firſt as to its manifeſtation and application; in the latter, as to the operation itſelf: for, although he be not the principal cauſe, nor procurer of grace, in the firſt ſenſe, which is the free act of the Father; yet the knowledge, ſenſe, comfort, and all the fruits of it, are by him alone communicated unto us, as we ſhall ſee afterwards. And the latter is his proper and peculiar work. This therefore muſt be taken for granted, that wherever any gracious actings of God in or towards men are mentioned, it is the Holy Spirit who is peculiarly and principally intended.

Sect. 3.—Sixthly; It muſt be duly conſidered, with reference unto the whole work of the Holy Spirit, that in whatever he doth, he acts, works, and diſtributes, according to his own will. This our apoſtle expreſsly affirmeth. And ſundry things of great moment do depend hereon in our walking before God. As:

1. That the will and pleaſure of the Holy Spirit is in all the goodneſs, grace, love, and power, that he either communicates unto us, or worketh in us. He is not a mere inſtrument or ſervant, diſpoſing of the things wherein he hath no concern, or over which he hath no power; but in all things he worketh towards us according to his own will. We are, therefore, in what we receive from him, and by him, no leſs to acknowledge his love, kindneſs, and ſovereign grace, than we do to thoſe of the Father, and the Son.

2. That he doth not work as a natural agent, *ad ultimum virium*, to the utmoſt of his power, as though in all he did, he came and did what he could. He moderates all his operations by his will and wiſdom: and, therefore, whereas ſome are ſaid to reſiſt the Holy Spirit, Acts vii. 51. and ſo to fruſtrate his work towards them, it is not becauſe they can do ſo abſolutely, but only they can do ſo as to ſome way, kind, or degree, of his operations. Men may reſiſt ſome ſort or kind of means that he uſeth, as to ſome certain end and purpoſe; but they cannot reſiſt him as to his purpoſe, and the end he aims at; for he is God, and who hath reſiſted his will? Rom. ix. 19. Wherefore, in any work of his, two things are to be conſidered: (1.) What the means he maketh uſe of tend unto in their own nature. And, (2.) What he intends by it; the firſt may be reſiſted and fruſtrated, but the latter cannot be ſo. Sometimes in and by that word, which, in its own nature, tends to the converſion of ſinners, he intendeth by it only their hardning, Iſa. vi. 9, 10. John xii. 40, 41. Acts xviii. 26. Rom xi. 8. And he can, when he pleaſeth, exert that power and efficacy in working, as

ſhall take away all reſiſtance. Sometimes he will only take order for the preaching and diſpenſation of the word unto men; for this alſo is his work, Acts xiii. 2. Herein men may reſiſt his work, and reject his counſel concerning themſelves. But when he will put forth his power in and by the word, to the creating of a new heart in men, and the opening of the eyes of them that are blind, he doth therein ſo take away the principle of reſiſtance; that he is not, that he cannot be reſiſted.

SECT. 9.—3. Hence alſo it follows, that his works may be of various kinds, and that thoſe which are of the ſame kind may yet be carried on unequally as to degrees. It is ſo in the operations of all voluntary agents, who work by choice and judgment. They are not confined to one ſort of works, nor to the production of the ſame kind of effects; and where they deſign ſo to do, they moderate them as to degrees according to their power and pleaſure. Thus we ſhall find ſome of the works of the Holy Spirit to be ſuch as may be perfect in their kind, and men may be made partakers of the whole end and intention of them, and yet no ſaving grace be wrought in them. Such are his works of illumination, conviction, and ſundry others. Men, I ſay, may have a work of the Holy Spirit on their hearts and minds, and yet not be ſanctified and converted unto God: for the nature and kind of his works are regulated by his own will and purpoſe; if he intends no more but their conviction and illumination, no more ſhall be effected. For he works not by a neceſſity of nature, ſo that all his operations ſhould be of the ſame kind, and have their eſpecial form from his nature, and not from his will. So alſo, where he doth work the ſame effect in the ſouls of men, I mean the ſame in the kind of it, as in their regeneration he doth; yet he doth it by ſundry means, and carrieth it on to a great inequality, as the ſtrengthening of its principle, and increaſe of its fruits unto holineſs; and hence is that great

difference as to light, holineſs, and fruitfulneſs, which we find among believers, although all alike partakers of the ſame grace for the kind thereof. The Holy Spirit worketh in all theſe things according to his own will; whereof there neither is nor can be any other rule but his own infinite wiſdom. And this is that which the apoſtle minds the Corinthians of, to take away all emulation and envy about ſpiritual gifts, that every one ſhould orderly make uſe of what he had received to the profit and edification of others. They are, ſaith he, given and diſtributed by the ſame Spirit, according to his own will, to one after one manner, unto another after another; ſo that it is an unreaſonable thing for any to contend about them.

Sect. 10.—But it may be ſaid, that if not only the working of grace in us, but alſo the effects and fruits of it, in all its variety of degrees, is to be aſcribed unto the Holy Spirit, and his operations in us according to his own will, then do we ſignify nothing ourſelves; nor is there any need that we ſhould either uſe our endeavours and diligence, or at all take any care about the furtherance or growth of holineſs in us, or attend unto any duties of obedience. To what end and purpoſe then ſerve all the commands, threatenings, promiſes, and exhortations of the ſcripture, which are openly deſigned to excite and draw forth our own endeavours? And this is indeed the principal difficulty wherewith ſome men ſeek to entangle and perplex the grace of God. But I anſwer:

1. Let men imagine what abſurd conſequences they pleaſe thereon, yet that the Spirit of God is the author and worker of all grace in us, and of all the degrees of it, of all that is ſpiritually good in us, is a truth which we muſt not forego, unleſs we intend to part with our Bibles alſo: for in them we are taught, *That in us, that is, in our fleſh, there dwelleth no good thing*, Rom. vii. 18. *That we are not ſufficient of ourſelves to think any thing, as of ourſelves; but our ſufficiency is of God*, 2

Cor. iii. 5. *Who is able to make all grace abound towards us, that we may always have all-ſufficiency in all things abounding to every good work*, chap. ix. 8. *But without Chriſt we can do nothing*, John xv. 5. *For it is God which worketh in us both to will and to do of his good pleaſure*, Phil. ii. 13. To grant therefore that there is any ſpiritual good in us, or any degree of it, that is not wrought in us by the Spirit of God, both overthrows the grace of the goſpel, and denies God to be the only firſt, ſupreme, and chiefeſt good; as alſo the immediate cauſe of what is ſo, which is to deny his very being. It is therefore certain, whatever any pretend, that nothing can hence enſue, but what is true, and good, and uſeful to the ſouls of men: for from truth, eſpecially ſuch great and important truths, nothing elſe will follow.

2. It is brutiſh ignorance in any to argue in the things of God, from the effectual operations of the Spirit, unto a ſloth and negligence of our own duty. He that doth not know that God hath promiſed to work in us, in a way of grace, what he requires from us in a way of duty, hath either never read the Bible, or doth not believe it, or never prayed, or never took notice of what he prayed for: he is a Heathen, he hath nothing of the Chriſtian in him, who doth not pray that God would work in him what he requires of him. This we know that what God commands, and preſcribes unto us, what he encourageth us unto, we ought with all diligence and earneſtneſs, as we value our ſouls, and their eternal welfare, to attend unto, and comply withal. And we do not know, that whatever God hath promiſed, that he will do himſelf in us, toward us, and upon us: it is our duty to believe that he will ſo do. And to fancy an inconſiſtency between theſe things, is to charge God fooliſhly.

3. If there be an oppoſition between theſe things, it is either becauſe the nature of man is not meet to be commanded, or becauſe it needs not to be aſſiſted. But

that both theſe are falſe and vain ſuppoſitions, ſhall be afterwards declared. The Holy Spirit ſo worketh in us, as that he worketh by us; and what he doth in us, is done by us; our duty it is to apply ourſelves unto his commands, according to the conviction of our minds; and his work it is to enable us to perform them.

4. He that will indulge, or can do ſo, unto ſloth and negligence in himſelf, on the account of the promiſed working of the Spirit of grace, may look upon it as an evidence, that he hath no intereſt or concern therein. For he ordinarily giveth not out his aids and aſſiſtances any where, but where he prepares the ſoul with diligence in duty. And whereas he actuates us no otherwiſe, but in and by the faculties of our own minds, it is ridiculous, and implies a contradiction; for a man to ſay he will do nothing, becauſe the Spirit of God doth all; for where he doth nothing, the Spirit of God doth nothing, unleſs it be merely in the infuſion of the firſt habit or principle of grace, whereof we ſhall treat afterwards.

5. For degrees of grace and holineſs which are enquired after, they are peculiar unto believers. Now theſe are furniſhed with an ability and power to attend unto and perform thoſe duties, whereon the increaſe of grace and holineſs doth depend. For, although there is no grace, or degree of grace or holineſs in believers, but what is wrought in them by the Spirit of God; yet ordinarily, and regularly, the increaſe and growth of grace, and their thriving in holineſs and righteouſneſs depend upon the uſe and improvement of grace received, in a diligent attendance unto all thoſe duties of obedience which are required of us, 2 Pet. i. 5, 6, 7. And methinks it is the moſt unreaſonable and ſottiſh thing in the world, for a man to be ſlothful and negligent in attending unto thoſe duties which God requireth of him, which all his ſpiritual growth depends upon, which the eternal welfare of his ſoul is concerned

in, on pretence of the efficacious aids of the Spirit, without which he can do nothing, and which he neither hath, nor can have, whilſt he doth nothing.

SECT. 11.—Here lies the ground and foundation of our exerciſing faith in particular towards him, and of our acting of it in ſupplications and thankſgivings. His participation of the divine nature is the formal reaſon of our yielding unto him divine and religious worſhip in general; but his acting towards us, according to the ſovereignty of his own will, is the eſpecial reaſon of our particular addreſſes unto him in the exerciſe of grace; for we are baptiſed into his name alſo.

SECT. 12.—Seventhly; We may obſerve that in the actings and works of the Holy Spirit, ſome things are diſtinctly and ſeparately aſcribed unto him, although ſome things be of the ſame kind wrought by the perſon in and by whom he acts; or he is ſaid at the ſame time, to do the ſame thing diſtinctly by himſelf, and in, and by others. So John xv. 26, 27. *I will*, ſaith our Saviour, *ſend the Spirit of truth, and he ſhall teſtify of me, and ye alſo ſhall bear witneſs.* The witneſs of the Spirit unto Chriſt is propoſed as diſtinct and ſeparate from the witneſs given by the apoſtles. He ſhall teſtify of me, and ye alſo ſhall bear witneſs. And yet they alſo were enabled to give their witneſs by him alone. So it is expreſsly declared, Acts i. 8. *Ye ſhall receive power after that the Holy Spirit is come upon you, and ye ſhall be witneſſes unto me.* Their witneſſing unto Chriſt was the effect of the power of the Holy Spirit upon them, and the effect of his work in them. And he himſelf gave no other teſtimony but in and by them. What then is the diſtinct teſtimony that is aſcribed unto him? It muſt be ſomewhat that in or by whomſoever it was wrought, it did of its own nature diſcover its relation unto him as his work. So it was in this matter; for it was no other but thoſe ſigns and wonders, or miraculous effects which he wrought, in the confirmation of the teſtimony given by the apoſtles,

all which clearly evidenced their own original. So our apoſtle, Heb. ii. 4. The word was confirmed, Συνεπιμαρτυρȣ́ντος τȣ̃ Θεȣ̃ σημείοις τε καὶ τέρασι, *God co-witneſſing by ſigns and wonders.* He enabled the apoſtles to bear witneſs unto Chriſt by their preaching, ſufferings, holineſs, and conſtant teſtimony which they gave unto his reſurrection. But, in this, he appeared not; he evidenced not himſelf unto the world, though he did ſo in and by them in whom he wrought. But, moreover, he wrought ſuch viſible miraculous works by them, as evidenced themſelves to be effects of his power, and were his diſtinct witneſs to Chriſt. So our apoſtle tells us, Rom. viii. 16. *The Spirit itſelf beareth witneſs with our ſpirits that we are the children of God.* The witneſs which our own ſpirits do give unto our adoption, is the work and effect of the Holy Spirit in us. If it were not, it would be falſe, and not confirmed by the teſtimony of the Spirit himſelf, who is the Spirit of truth. *And none knoweth the things of God, but the Spirit of God,* 1 Cor. ii. 11. If he declare not our ſonſhip in us, and to us, we cannot know it. How then doth he bear witneſs with our ſpirits? What is his diſtinct teſtimony in this matter? It muſt be ſome ſuch act of his, as evidenceth itſelf to be from him immediately, unto them that are concerned in it; that is, thoſe unto whom it is given. What this is in particular, and wherein it doth conſiſt, we ſhall afterwards enquire. So Rev. xxii. 17. The Spirit and the bride ſay come. The bride is the church, and ſhe prayeth for the coming of Chriſt. This ſhe doth by his aid and aſſiſtance, who is the Spirit of grace and ſupplications. And yet diſtinctly and ſeparately the Spirit ſaith come; that is, he puts forth ſuch earneſt and fervent deſires, as have upon them an impreſſion of his immediate efficiency. So ver. 20. carrieth the ſenſe of the place, namely, that it is Chriſt himſelf, unto whom ſhe ſays come, or they pray for the haſtening of his coming. Or they ſay come unto others, in their invitation of them unto Chriſt, as the end of

ver. 17. ſeems to apply it. Then is it the prayers and preaching of the church for the converſion of ſouls that is intended. And with both the Spirit works eminently to make them effectual. Or it may be in this place, the Spirit is taken for the Spirit in the guides and leaders of the church. They praying by his eſpecial guidance and aſſiſtance, ſay, come; or preachers ſay unto others, come, and the bride, or the body of the church actuated by the ſame Spirit, join with them in this great requeſt and ſupplication; and thereunto all believers are invited in the following words; and let him that heareth, ſay, come.

SECT. 13.—All theſe things were neceſſary to be premiſed in general, as giving ſome inſight into the nature of the operations of the Holy Spirit in us and towards us. And hereby we have made our way plain to the conſideration of his eſpecial works in the calling, building, and carrying on the church unto perfection. Now, all his works of this kind may be reduced into three heads: (1.) Of ſanctifying grace. (2.) Of eſpecial gifts. (3.) Of peculiar evangelical privileges. Only we muſt obſerve that theſe things are not ſo diſtinguiſhed, as to be negatively contradiſtinct to each other; for the ſame thing, under ſeveral conſiderations, may be all theſe, a grace, a gift, and a privilege. All that I intend, is to reduce the operations of the Holy Spirit unto theſe heads, caſting each of them under that which it is moſt eminent in, and as which it is moſt directly propoſed unto us. And I ſhall begin with his work of grace.

BOOK III.

Work of the Holy Spirit in the New Creation by Regeneration.

CHAP. I.

(1.) *The new creation completed.*—(2.) *Regeneration the especial work of the Holy Spirit.*—(3,4,5,6,7,8,9.) *Wrought under the Old Testament, but clearly revealed in the New. And*—(10,11,12.) *Is of the same kind in all that are regenerate.*—(13,14.) *The causes and way of it being the same in all.*—(15,16.) *It consisteth not in baptism alone. Nor*—(17,18.) *In a moral reformation of life. But*—(19,20.) *A new creature is formed in it. Whose*—(21,22.) *Nature is declared. And*—(23.) *Farther explained.*—(24.) *Denial of the original depravation of nature the cause of many noxious opinions.*—(25,26.) *Regeneration consisteth not in enthusiastic raptures; their nature and danger.*—(27.) *The whole doctrine necessary, despised, corrupted, vindicated.*

SECT. 1. WE have formerly declared the work of the Holy Spirit in preparing and forming the natural body of Chriſt. This was the beginning of the new creation, the foundation of the goſpel ſtate and church. But this was not the whole of the work he had to do. As he had provided and prepared the natural body of Chriſt, ſo he was to prepare his myſtical body alſo. And hereby the work of the new creation was to be completed and perfected. And, as it was with reſpect unto him and his work in the old creation, ſo it was alſo in the new. All things in their firſt production had darkneſs and death upon them. For the earth was *void, and without form, and darkneſs was upon the face of the deep*, Gen. i. 2. Neither was there any thing that had either life in it, or principle of life, or any diſpoſition thereunto. In this condition he moved on the prepared matter, preſerving and cheriſhing of it, and communicating unto all things a principle of life whereby they were animated, as we have declared. It was no otherwiſe in the new creation. There was a ſpiritual darkneſs and death came by ſin on all mankind. Neither was there in any man living the leaſt principle of ſpiritual life, or any diſpoſition thereunto. In this ſtate of things the Holy Spirit undertaketh to create a new world, new heavens, and a new earth, wherein righteouſneſs ſhould dwell. And this, in the firſt place, was by his effectual communication of a new principle of ſpiritual life unto the ſouls of God's elect, who were the matter deſigned of God for this work to be wrought upon. This he doth in their regeneration, as we ſhall now manifeſt.

SECT. 2.—Regeneration in ſcripture is every where aſſigned to be the proper and peculiar work of the Holy Spirit. John iii. 3, 4, 5, 6. *Jeſus anſwered and ſaid unto Nicodemus, Verily, verily, I ſay unto thee, except a man be born again he cannot ſee the kingdom of God. Nicodemus ſaith unto him, how can a man be born when he is old; can he enter the ſecond time into his mo-*

ther's womb and be born? Jeſus anſwered, Verily, verily, I ſay unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is Spirit. It was an ancient knowing teacher of the church of the Jews, a maſter in Iſrael, whom our bleſſed Saviour here diſcourſeth withal and inſtructs. For on the conſideration of his miracles he concluded, that God was with him, and came to enquire of him about the kingdom of God. Our Saviour knowing how all our faith and obedience to God, and all our acceptance with him, depended on our regeneration, or being born again, acquaints him with the neceſſity of it, wherewith he is at firſt ſurprized. Wherefore he proceeds to inſtruct him in the nature of the work, whoſe neceſſity he had declared. And this he deſcribes both by the cauſe and the effect of it. For the cauſe of it, he tells him, it is wrought by water and the Spirit. By the Spirit, as the principal efficient cauſe; and by water, * as the pledge, ſign, and token of it, in the initial ſeal of the covenant, the doctrine whereof was then preached amongſt them by John the Baptiſt; or the ſame thing is intended in a redoubled expreſſion, the Spirit being ſignified by the water alſo, under which notion he is often promiſed.

SECT. 3.—Hereof then, or of this work, the Holy Spirit is the principal efficient cauſe; whence he, in whom it is wrought, is ſaid to be born of the Spirit, ver. 8. *So is every one that is born of the Spirit.* And this is the ſame with what is delivered, chap. i. 13. *Who are born not of blood, nor of the will of the fleſh, nor of the will of man, but of God.* The natural and carnal means of blood, fleſh, and the will of man, are rejected wholly in this matter, and the whole efficiency of the new birth is aſcribed unto God alone. His work

* Si in Gratia, non ex natura Aquæ, ſed ex præſentia eſt Spiritus Sancti: numquid in Aqua vivimus, ſicut in Spiritu? numquid in Aqua ſignamur ſicut in Spiritu? Ambroſ. de Spirit. Sanct. lib. 1. cap. 6.

anſwers whatever contribution there is unto natural generation, from the will and nature of man. For theſe things are here compared, and from its analogy unto natural generation, is this work of the Spirit called regeneration; ſo, in this place, is the alluſion and oppoſition between theſe things expreſſed by our Saviour; *that which is born of the fleſh, is fleſh; and that which is born of the Spirit, is Spirit*, ver. 6. And herein alſo we have a farther deſcription of this work of the Holy Spirit, by its effect, or the product of it; it is ſpirit, a new ſpiritual being, creature, nature, life, as ſhall be declared. And becauſe there is in it a communication of a new ſpiritual life, it is called a vivification or quickening, with reſpect unto the ſtate wherein all men are, before this work is wrought in them and on them, Epheſ. ii. 1, 5. which is the work of the Spirit alone; for it is the Spirit that quickeneth, the fleſh profiteth nothing, John vi. 63. ſee Rom. viii. 9, 10. Titus iii. 4, 5, 6. where the ſame truth is declared and aſſerted. *But after that the kindneſs and love of God our Saviour towards man appeared; not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Spirit, which he ſhed on us richly through Jeſus Chriſt our Saviour.*

SECT. 4.—What we have frequently mentioned occureth here expreſsly; namely, the whole bleſſed Trinity, and each perſon therein acting diſtinctly in the work of our ſalvation. The ſpring or fountain of the whole lieth in the kindneſs and love of God, even the Father. Thereunto it is every where aſcribed in the ſcripture; ſee John iii. 16. Epheſ. i. 4, 5, 6. Whatever is done in the accompliſhment of this work, it is ſo in the purſuit of his will, purpoſe, and counſel; and is an effect of his love and grace. The procuring cauſe of the application of the love and kindneſs of God unto us, is Jeſus Chriſt our Saviour, in the whole work of his mediation, ver. 6. and the immediate efficient cauſe in

the communication of the love and kindneſs of the Father, through the mediation of the Son unto us, is the Holy Spirit. And this he doth in the renovation of our natures, by the waſhing of regeneration, wherein we are purged from our ſins, and ſanctified unto God.

Sect. 5.—More teſtimonies unto this purpoſe need not be inſiſted on. This truth of the Holy Spirit being the author of our regeneration, which the ancients eſteemed a cogent argument to prove his Deity, even from * the greatneſs and dignity of the work, is in words at leaſt, ſo far as I know, granted by all who pretend to ſobriety in Chriſtianity. That by ſome others it hath been derided and exploded, is the occaſion of this vindication of it. It muſt not be expected that I ſhould here handle the whole doctrine of regeneration practically, as it may be educed by inferences from the ſcripture, according to the analogy of faith, and the experiences of them that believe; it hath been done already by others. My preſent aim is only, to confirm the fundamental principles of truth concerning thoſe operations of the Holy Spirit, which, at this day, are oppoſed with violence and virulence. And what I ſhall offer on the preſent ſubject, may be reduced unto the enſuing heads:

* Similiter ex Spiritu ſecundum Gratiam nos renaſci, Dominus ipſe teſtatur. Dicens; quod natum eſt ex carne, caro eſt, quia de carne natum eſt; et quod natum eſt de Spiritu, Spiritus eſt, quia Spiritus Deus eſt. Claret igitur ſpiritalis quoque generationis authorem eſſe Spiritum Sanctum, quia ſecundum Deum creamur et Filii Dei ſimus. Ergo cum ille nos in regnum ſuum per adoptionem ſacræ regenerationis aſſumpſerit, nos ei quod ſuum eſt denegamus? ille nos ſupernæ generationis hæredes fecit, nos hæreditatem vindicamus, refutamus authorem: ſed non poteſt manere beneficium cum author excluditur; nec author ſine munere, nec ſine authore munus. Si vindicas Gratiam, crede potentiam; ſi refutas potentiam, gratiam ne requiras. Sancti igitur Spiritus opus eſt Regeneratio iſta præſtantior, et novi hujus hominis qui creatur ad imaginem Dei author eſt Spiritus, quem utiq; meliorem hoc exteriori eſſe noſtro homine nemo dubitaverit. Ambroſ. de Sp. San. l. 2. c. 9.

SECT. 6.—(1.) Although the work of regeneration by the Holy Spirit was wrought under the Old Teſtament, even from the foundation of the world; and the doctrine of it was recorded in the ſcriptures, yet the revelation of it was but obſcure in compariſon of that light and evidence which it is brought forth into by the goſpel. This is evident from the diſcourſe which our bleſſed Saviour had with Nicodemus on this ſubject. For when he acquainted him clearly with the doctrine of it, he was ſurpriſed and fell into that enquiry which argued ſome amazement; *How can theſe things be?* But yet the reply of our Saviour manifeſts, that he might have attained a better acquaintance with it out of the ſcripture than he had done. *Art thou*, ſaith he, *a maſter in Iſrael, and knoweſt not theſe things?* Doſt thou take upon thee to teach others what is their ſtate and condition, and what is their duty towards God, and art ignorant thyſelf of ſo great and fundamental a doctrine, which thou mighteſt have learned from the ſcripture? For if he might not ſo have done, there would have been no juſt cauſe of the reproof given him by our Saviour: for it was neither crime nor negligence in him to be ignorant of what God had not revealed. This doctrine therefore, namely, That every one who will enter into the kingdom of God muſt be born again of the Holy Spirit, was contained in the writings of the Old Teſtament. Is was ſo in the promiſes, *That God would circumciſe the hearts of his people; that he would take away their heart of ſtone, and give them a heart of fleſh*, with his *law written in it*, and otherwiſe as ſhall be afterwards proved.

SECT. 7.—But yet we ſee that it was ſo obſcurely declared, that the principal maſters and teachers of the people knew little or nothing of it. Some, indeed, would have this regeneration, if they knew what they would have, or as to what may be gathered of their minds, out of their great ſwelling words of vanity, to be nothing but reformation of life, according to the

rules of the ſcripture. But Nicodemus knew the neceſſity of reformation of life well enough, if he had ever read either Moſes or the prophets. And to ſuppoſe that our Lord Jeſus Chriſt propoſed unto him the thing which he knew perfectly well, only under a new name or notion which he had never heard of before: ſo to take an advantage of charging him with being ignorant of what indeed he full well knew and underſtood, is a blaſphemous imagination. How they can free themſelves from the guilt hereof, who look on regeneration as no more but a metaphorical expreſſion of amendment of life, I know not. And, if it be ſo, if there be no more in it, but as they love to ſpeak, becoming a new moral man, a thing which all the world, Jews and Gentiles, underſtood; our Lord Jeſus was ſo far from bringing it forth into more light, and giving it more perſpicuity, by what he teacheth concerning regeneration, the nature, manner, cauſes, and effects of it, that he caſt it thereby into more darkneſs and obſcurity than ever it was delivered in, either by Jewiſh maſters, or Gentile philoſophy. For, although the goſpel do really teach all duties of morality with more exactneſs and clearneſs, and preſs unto the obſervance of them, on motives incomparably more cogent than any thing that otherwiſe ever befel the mind of man to think or apprehend; yet if it muſt be ſuppoſed to intend nothing elſe in its doctrine of the new birth or regeneration, but thoſe moral duties and their obſervance, it is dark and unintelligible; I ſay, if there be not a ſecret myſterious work of the Spirit of God, in and upon the ſouls of men intended in the writings of the New Teſtament, but only a reformation of life, and the improvement of mens natural abilities in the exerciſe of moral virtue, through the application of outward means unto their minds and underſtandings, conducting and perſuading thereunto; they muſt be granted to be obſcure, beyond thoſe of any other writers whatſoever, as ſome have not feared already to publiſh unto the world concerning the

epiſtles of Paul. But ſo long as we can obtain an acknowledgment from men, that they are true, and in any ſenſe the word of God, we doubt not but to evince that the things intended in them, are clearly and properly expreſſed, ſo as they ought to be, and ſo as they are capable to be expreſſed; the difficulties which ſeem to be in them, ariſing from the myſterious nature of the things themſelves contained in them, and the weakneſs of our minds in apprehending ſuch things, and not from any obſcurity or intricacy in the declaration of them. And herein, indeed, conſiſts the main conteſt whereunto things with the moſt are reduced. Some judge that all things are ſo expreſſed in the ſcripture with a condeſenſion unto our capacity, ſo as that there is ſtill to be conceived an inexpreſſible grandeur in many of them beyond our comprehenſion. Others judge, on the other hand, that under a grandeur of words and hyperbolical expreſſions, things of a meaner and a lower ſenſe are intended and to be underſtood. Some judge the things of the goſpel to be deep and myſterious, the words and expreſſions of it to be plain and proper: others think the words and expreſſions of it to be myſtical and figurative, but the things intended to be ordinary and obvious to the natural reaſon of every man. But, to return,

SECT. 8.—Both regeneration, and the doctrine of it, were under the Old Teſtament. All the elect of God, in their ſeveral generations, were all regenerate by the Spirit of God. But, in that ampliation and enlargement of truth and grace under the goſpel, which came by Jeſus Chriſt, who brought life and immortality to light, as more perſons than of old were to be made partakers of the mercy of it, ſo the nature of the work itſelf is far more clearly, evidently, and diſtinctly, revealed and declared. And, becauſe this is the principal and internal remedy of that diſeaſe which the Lord Chriſt came to cure and take away, one of the firſt things that he preached was the doctrine of it. All things of

this nature before, even from the beginning of the world, lay hid in God, Epheſ. iii. 9. Some intimations were given of them in parables and dark ſayings, מני קדם חידות, Pſal. lxxviii. 2. in types, ſhadows, and ceremonies, ſo as the nature of the grace in them was not clearly to be diſcerned. But, now, when the great Phyſician of our ſouls came, who was to heal the wound of our natures, whence we were dead in treſpaſſes and ſins, he lays naked the diſeaſe itſelf, declares the greatneſs of it, the ruin we were under from it, that we might know and be thankful for its reparation. Hence no doctrine is more fully and plainly declared in the goſpel, than this of our regeneration by the effectual and ineffable operation of the Holy Spirit. And it is a conſequent and fruit of the depravation of our nature, that againſt the full light and evidence of truth, now clearly manifeſted, this great and holy work is oppoſed and deſpiſed.

Sect. 9.—Few, indeed, have yet the confidence in plain and intelligible words to deny it abſolutely. But many tread in the ſteps of him who firſt in the church of God undertook to undermine it. * This was Pelagius, whoſe principal artifice which he uſed in the introduction of his hereſy, was in the clouding of his in-

* Denique quomodo reſpondeat advertite, et videte latebras ambiguitatis falſitati præparare refugia, ita ut etiam nos cum primum ea legimus, recta vel correcta propemodum gauderemus.—Auguſt. de Peccat. Orig. cap. 18.

Mihi pene perſuaſerit hanc illum gratiam de qua quæſtio eſt confiteri; quo minus in multis ejus opuſculi locis ſibüpſi contradicere videretur. Sed cum in manus meas et alia veniſſent quæ poſterius latiuſque ſcripſit, vidi quemadmodum etiam illic gratiam nominare ſed ambigua generalitate quid ſentiret abſcondens, gratiæ tamen vocabulo frangens invidiam, offenſionemque declinans—Id. de Grat. Chriſt. lib. 1. cap. 27.

Vid. Auguſt. lib. 1. cont. Julianum. cap. 5. lib. 3. cap. 1. lib. de geſt. Pelag. cap. 30. Epiſt. 95. ad Innocent. Epiſt.—Innocent. ad Auguſt.

Negant etiam quam ad Sacram Chriſti virginem Nemehiadem in oriente conſcripſimus, et noverint nos ita hominis laudare naturam ut Dei ſemper addamus auxilium, (verba Pelagii quibus reſpondet Auguſtinus) iſtam ſane lege, mihique pene perſuaſerat, hanc illiam gratiam de qua quæ quæſtio eſt confiteri.—Id. ubi ſupra.

tentions with general and ambiguous expreſſions, as ſome would be making uſe of his very words and phraſes. Hence, for a long time, when he was juſtly charged with his ſacrilegious errors, he made no defence of them, but reviled his adverſaries as corrupting his mind, and not underſtanding his expreſſions. And by this means, as he got himſelf acquitted in the judgments of ſome, leſs experienced in the ſleights and cunning craftineſs of them who lie in wait to deceive; and * juridically freed in an aſſembly of biſhops: ſo, in all probability, he had ſuddenly infected the whole church with the poiſon of thoſe opinions which the proud and corrupted nature of man is ſo apt to receive and embrace, if God had not ſtirred up ſome few holy and learned perſons, Auſtin eſpecially, to diſcover his frauds, to repel his calumnies, and confute his ſophiſms; which they did with indefatigable induſtry and good ſucceſs. But yet theſe tares being once ſown by the envious one, found ſuch a ſuitable and fruitful ſoil in the darkened minds and proud hearts of men, that, from that day to this, they could never be fully extirpated; but the ſame bitter root hath ſtill ſprung up unto the defiling of many, though various new colours have been put upon its leaves and fruit. And, although thoſe who at preſent amongſt us have undertaken the ſame cauſe with Pelagius, do not equal him either in learning or diligence, or an appearance of piety and devotion, yet do they exactly imitate him in declaring their minds in cloudy ambiguous expreſſions, capable of various conſtructions, until they are fully examined, and thereon reproaching (as he did) thoſe that oppoſe them as not aright repreſenting their ſentiments, when they judge it their advantage ſo to do, as the ſcurrilous clamorous writings of S. P. do ſufficiently manifeſt.

* Fefellit Judicium Palæſtinum propterea ibi videtur purgatus; Romanam vero Eccleſiam, ubi cum eſſe notiſſimum ſcitis fallere uſque-quaque non potuit, quamvis et hoc fuerit utrumque conatus. Tanto Judices fefellit occultius, quanto exponit iſta verſutius.—Auguſt. lib. de peccat. Orig. cap. 16.

Sect. 10.—Secondly; Regeneration by the Holy Spirit is the ſame work for the kind of it, and wrought by the ſame power of the Spirit in all that are regenerate, or ever were, or ſhall be ſo, from the beginning of the world unto the end thereof. Great variety there is in the application of the outward means, which the Holy Spirit is pleaſed to uſe and make effectual towards the accompliſhment of this great work. Nor can the ways and manner hereof be reduced unto any certain order. For the Spirit worketh how and when he pleaſeth, following the ſole rule of his own will and wiſdom. Moſtly, God makes uſe of the preaching of the word, thence called an engrafted word, which is able to ſave our ſouls. James i. 21. and the incorruptible ſeed, by which we are born again, 1 Pet. i. 21. Sometimes 'tis wrought without it; as in all thoſe who are regenerate before they come to the uſe of reaſon, or in their infancy. Sometimes men are called, and ſo regenerate in an extraordinary manner, as was Paul; but moſtly they are ſo in and by the uſe of ordinary means, inſtituted, bleſſed, and ſanctified of God to that end and purpoſe. And great variety there is alſo in the perception and underſtanding of the work itſelf, in them in whom it is wrought: for in itſelf it is ſecret and hidden, and is no otherwiſe diſcoverable but in its cauſes and effects: for as *the wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, nor whither it goeth; ſo is every one that is born of the Spirit*, John iii. 8.

Sect. 11.—In the minds and conſciences of ſome this is made known by infallible ſigns and tokens. Paul knew that Chriſt was formed and revealed in himſelf, Gal. i. 16. So he declared that whoever is in Chriſt Jeſus is a new creature, 2 Cor. v. 17. that is, is born again, whether they know themſelves ſo to be or not. And many are in the dark as to their own condition in this matter all their days; for they fear the Lord, and obey the voice of his ſervant, Chriſt Jeſus, and yet walk

in darkneſs, and have no light, Iſa. l. 10. They are children of light, Luke xvi. 8. John xii. 36. Epheſ. v. 8. 1 Theſſ. v. 5. and yet walk in darkneſs and have no light; which expreſſions have been well uſed and improved by ſome, and by others of late derided and blaſphemed.

SECT. 12.—And there is great variety in the carrying on of this work towards perfection, in the growth of the new creature, or the increaſe of grace, implanted in our natures by it: for ſome, through the ſupplies of the Spirit, make a great and ſpeedy progreſs towards perfection; others thrive ſlowly, and bring forth little fruit; the cauſes and occaſions whereof are not here to be enumerated. But, notwithſtanding all differences in previous diſpoſitions, in the application of outward means, in the manner of it, ordinary or extraordinary, in the conſequents of much or leſs fruit, the work itſelf, in its own nature, is of the ſame kind, one and the ſame. The elect of God were not regenerate one way, by one kind of operation of the Holy Spirit, under the Old Teſtament, and thoſe under the New Teſtament another. They who were miraculouſly converted, as Paul, or who upon their converſion had miraculous gifts beſtowed on them, as had multitudes of the primitive Chriſtians, were no otherwiſe regenerate, nor by any other internal efficiency of the Holy Spirit, than every one is at this day, who is really made partaker of this grace and privilege. Neither were thoſe miraculous operations of the Holy Spirit, which were viſible unto others, any part of the work of regeneration, nor did they belong neceſſarily unto it: for many were the ſubjects of them, and received miraculous gifts by them, who were never regenerate; and many were regenerate, who were never partakers of them. And it is a proof of the higheſt ignorance and unacquaintedneſs imaginable with theſe things, to affirm that in the work of regeneration, the Holy Spirit wrought of old miraculouſly in and by outwardly viſible operations, but not only in an human

and rational way, leading our underſtanding by the rules of reaſon, unleſs the more external mode and ſign of his operation be intended: for all ever were and ever ſhall be regenerate by the ſame kind of operation, and the ſame effect of the Holy Spirit on the faculties of their ſouls: which will be farther manifeſt if we conſider;

SECT 13.—1. That the condition of all men as unregenerate is abſolutely the ſame. One is not by nature more unregenerate than another. All men ſince the fall, and the corruption of our nature by ſin, are in the ſame ſtate and condition towards God. They are all alike alienated from him, and all alike under his curſe, Pſal. li. 5. John iii. 5, 36. Rom. iii. 19. chap v. 15, 16, 17, 18. Epheſ. ii. 3. Tit. iii. 3, 4. There are degrees of wickedneſs in them that are unregenerate; but there is no difference as to ſtate and condition between them, all are unregenerate alike. As amongſt thoſe who are regenerate, there are different degrees of holineſs and righteouſneſs, one it may be far exceeding another; yet there is between them no difference of ſtate and condition; they are all equally regenerate. Yea ſome may be in a greater forwardneſs and preparation for the work itſelf, and thereby in a greater nearneſs to the ſtate of it than others; but the ſtate itſelf is incapable of ſuch degrees. Now it muſt be the ſame work for the kind and nature of it, which relieves and tranſlates men out of the ſame ſtate and condition. That which gives the formal reaſon of the change of their ſtate, of their tranſlation from death to life, is and muſt be the ſame in all. If you can fix on any man from the foundation of the world, who was not equally born in ſin, and by nature dead in treſpaſſes and ſins with all other men, the man Chriſt Jeſus only excepted, I would grant that he might have another kind of regeneration than others have, but that I know he would ſtand in need of none at all.

SECT. 14.—2. The ſtate where into men are brought

by regeneration is the ſame. Nor is it in its eſſence or nature capable of degrees, ſo that one ſhould be more regenerate than another. Every one that is born of God is equally ſo, though one may be more beautiful than another, as having the image of his heavenly Father more evidently impreſſed on him, though not more truly. Men may be more or leſs holy, more or leſs ſanctified; but they cannot be more or leſs regenerate. All children that are born into the world, are equally born, though ſome quickly outſtrip others in the perfections and accompliſhments of nature. And all born of God are equally ſo, though ſome ſpeedily outgo others in the accompliſhments and perfections of grace. There was then never but one kind of regeneration in this world, the eſſential form of it being ſpecifically the ſame in all.

3. That the efficient cauſe of this work, the grace and power whereby it is wrought, with the internal manner of the communication of that grace, are the ſame, ſhall be afterwards declared. To this ſtandard then all muſt come. Men may bear themſelves high, and deſpiſe this whole work of the Spirit of God, or ſet up an imagination of their own in the room thereof; but whether they will or no, they muſt be tried by it; and no leſs depends on their intereſt in it, than their admiſſion into the kingdom of God. And let them pretend what they pleaſe, the true reaſon why any deſpiſe the new birth, is becauſe they hate a new life. He that cannot endure to live to God, will as little endure to hear of being born of God. But we ſhall, by the ſcripture, enquire what we are taught concerning it, and declare both what it is not, of things which falſely pretend thereunto, and then what it is indeed.

SECT. 15.—Firſt; Regeneration doth not conſiſt in a participation of the ordinance of baptiſm, and a profeſſion of the doctrine of repentance. This is all that ſome will allow unto it, to the utter rejection and overthrow of the grace of our Lord Jeſus Chriſt. For the

diſpute in this matter is not, whether the ordinances of the goſpel, as baptiſm, do really communicate internal grace unto them, that are, as to their outward manner of their adminiſtration, duly made partakers of them whether, *ex opere operato*, as the Papiſts ſpeak, or as a fœderal means of the conveyance and communication of that grace, which they betoken, and are the pledges of; but whether the outward ſuſception of the ordinance, joined with a profeſſion of repentance in them that are adult, be not the whole of what is called regeneration. The vanity of this preſumptuous folly, deſtructive of all the grace of the goſpel, invented to countenance men in their ſins, and to hide from them the neceſſity of being born again, and therein of turning unto God, will be laid open in our declaration of the nature of the work itſelf. For the preſent the enſuing reaſons will ſerve to remove it out of our way.

Sect. 16.—(1.) Regeneration doth not conſiſt in theſe things which are only outward ſigns and tokens of it, or at moſt, inſtituted means of effecting it. For the nature of things is different and diſtinct from the means, and evidences or pledges of them. But ſuch only is baptiſm, with the profeſſion of the doctrine of it, as is acknowledged by all who have treated of the nature of that ſacrament. (2.) The apoſtle Peter really ſtates this caſe, 1 Pet. iii. 21. *In anſwer whereunto even baptiſm doth alſo now ſave us; not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God, by the reſurrection of Jeſus Chriſt.* The outward adminiſtration of this ordinance conſidered materially, reacheth no farther, but to the waſhing away of the filth of the fleſh, but more is ſignified thereby. There is denoted in it the reſtipulation of a good conſcience unto God, by the reſurrection of Chriſt from the dead, or a conſcience purged from dead works to ſerve the living God, Heb. ix. 14. and quickened by virtue of his reſurrection unto holy obedience; ſee Rom. vi. 3, 4, 5, 6, 7. (3.) The apoſtle Paul doth plainly

diſtinguiſh between the outward ordinances, with what belongs unto a due participation of them, and the work of regeneration itſelf; Gal. vi. 15. *In Jeſus Chriſt neither circumciſion availeth any thing, nor uncircumciſion availeth any thing, but a new creature.* For, as by circumciſion, the whole ſyſtem of Moſaical ordinances is intended, ſo the ſtate of uncircumciſion, as then it was in the profeſſing Gentiles, ſuppoſed a participation of all the ordinances of the goſpel. But from them all he diſtinguiſheth the new creation, as that which they may be without, and which being ſo, they are not available in Chriſt Jeſus. (4.) If this were ſo, then all that are duly baptized, and do thereon make profeſſion of the doctrine of it, that is of repentance for the forgiveneſs of ſins, muſt of neceſſity be regenerate. But this we know to be otherwiſe: for inſtance, Simon the magician was rightly and duly baptized; for he was ſo by Philip the Evangeliſt; which he could not be without a profeſſion of faith and repentance; accordingly it is ſaid that he believed, Acts viii. 13. that is, made a profeſſion of his faith in the goſpel. Yet he was not regenerate; for, at the ſame time, he had no part or lot in that matter, his heart not being right in the ſight of God, but was in the gall of bitterneſs, and bond of iniquity, ver. 21, 23. which is not the deſcription of a perſon newly regenerate and born again. Hence the cabbaliſtical Jews, who grope in darkneſs after the old notions of truth that were among their forefathers, do ſay, that at the ſame inſtant wherein a man is made a proſelyte of righteouſneſs, there comes a new ſoul into him from heaven, his old Pagan ſoul vaniſhing or being taken away. The introduction of a new ſpiritual principle, to be that unto the ſoul which the ſoul is unto the body naturally, is that which they underſtand, or they chuſe thus to expreſs the reiterated promiſe of taking away the heart of ſtone, and giving an heart of fleſh in the place of it.

SECT. 17.—Secondly; Regeneration doth not con-

ſiſt in a moral reformation of life and converſation. Let us ſuppoſe ſuch a reformation to be extenſive unto all known inſtances. Suppoſe a man be changed from ſenſuality unto temperance, from rapine to righteouſneſs, from pride and the dominion of irregular paſſions, unto humility and moderation, with all inſtances of the like nature which we can imagine, or are preſcribed in the rules of the ſtricteſt moraliſts: ſuppoſe this change be laboured, exact, and accurate, and ſo of great uſe in the world. Suppoſe alſo that a man hath been brought and perſuaded unto it, through the preaching of the goſpel, ſo eſcaping the pollutions that are in the world through luſt, even by the knowledge of our Lord and Saviour Jeſus Chriſt, or the directions of his doctrine delivered in the goſpel; yet, I ſay, all this, and all this added unto baptiſm, accompanied with a profeſſion of faith and repentance, is not regeneration, nor do they compriſe it in them. And I have extended this aſſertion beyond what ſome among us, ſo far as I can ſee, do ſo much as pretend unto, in their confuſed notions and ſophiſtical expreſſions about morality, when they make it the ſame with grace. But whatever there may be of actual righteouſneſs in theſe things, they do not expreſs an inherent habitual righteouſneſs, which, whoſoever denies, overthrows the goſpel, and all the whole work of the Spirit of God, and of the grace of our Lord Jeſus Chriſt.

Sect. 18.—But we muſt ſtay a while. This aſſertion of ours is by ſome not only denied but derided: neither is that all, but whoever maintains it, is expoſed as an enemy to morality, righteouſneſs, and reformation of life. All virtue, they ſay, is hereby excluded, to introduce I know not what imaginary godlineſs. But whether we oppoſe or exclude moral virtue or not, by the doctrine of regeneration, or any other, God and Chriſt will in due time judge and declare. Yea, were the confeſſion of the truth conſiſtent with their intereſts, the deciſion of this doubt might be referred unto their own conſci-

ences. But being not free to commit any thing to that tribunal, unleſs we had better ſecurity of its freedom from corrupt principles and prejudices than we have, we ſhall, at preſent, leave all the world to judge of our doctrine, with reſpect unto virtue and morality, by the fruits of it, compared with theirs, by whom it is denied. In the mean time we affirm, that we deſign nothing in virtue and morality, but to improve them, by fixing them on a proper foundation, or ingrafting them into that ſtock whereon alone they will thrive and grow to the glory of God, and the good of the ſouls of men; neither ſhall we be moved in this deſign by the clamorous or calumnious outcries of ignorant or profligate perſons. And, for the aſſertion laid down, I deſire that thoſe who deſpiſe and reproach it, would attempt an anſwer unto the enſuing arguments whereby it is confirmed; with thoſe other which ſhall be inſiſted on in our deſcription of the nature of the work of regeneration itſelf; and that upon ſuch grounds and principles as are not deſtructive of Chriſtian religion, nor introductive of Atheiſm, before they are too confident of their ſucceſs.

SECT. 19.—If there be in, and required unto regeneration, the * infuſion of a new real ſpiritual principle into the ſoul and its faculties, of ſpiritual life, light, ho-

* Per inhærentem Juſtitiam intelligimus ſupernaturale donum gratiæ ſanctificantis, oppoſitum originali peccato, et in ſingulis animæ facultatibus reparans et renovans illam Dei imaginem, quæ per peccatum originale fœdata ac diſſipata fuit. Originale peccatum mentem tenebris implevit, hæc infuſa gratia lumine cæleſti colluſtrat. Iſtud, cor humanum obſtinatione et odio Dei ac Divinæ Legis maculavit, hæc infuſa Juſtitia cor emollit et amore boni accendit et inflammat. Poſtremo illud affectus omnes atque ipſum appetitum rebellione infecit; hæc renovata Sanctitas id ordinem cogit perturbatas affectiones, et ipſam rebellem Concupiſcentiam Dominio ſpoliat, et quaſi ſub Jugum mittit. Davenant. de Juſtit. Habit. cap. 3.

Fides tanquam radix imbre ſuſcepto hæret in animæ ſolo; ut cum per legem Dei excoli cæperit ſurgant in ea rami qui fructus operum ferant. Non ergo ex operibus radix Juſtitiæ, ſed ex radice Juſtitiæ fructus operum creſcit. Origen. lib. 4. in Epiſt. ad Roman.

lineſs, and righteouſneſs, diſpoſed unto, and ſuited for the deſtruction or expulſion of a contrary inbred habitual principle of ſin and enmity againſt God, enabling unto all acts of holy obedience, and ſo in order of nature antecedent unto them; then it doth not conſiſt in a mere reformation of life and moral virtue, be they never ſo exact or accurate. Three things are to be obſerved for the clearing of this aſſertion, before we come to the proof and confirmation of it: As. (1.) That this reformation of life which we ſay is not regeneration, or that regeneration doth not conſiſt therein, is a neceſſary duty indiſpenſibly required of all men: for we ſhall take it here for the whole courſe of actual obedience unto God, and that according to the goſpel. Thoſe, indeed, by whom it is urged and preſſed in the room of regeneration, or as that wherein regeneration doth conſiſt, do give ſuch an account and deſcription of it, as that it is, or at leaſt may be foreign unto true goſpel obedience, and ſo not contain in it one acceptable duty unto God, as ſhall afterwards be declared. But here I ſhall take it in our preſent enquiry, for that whole courſe of duties, which in obedience towards God, are preſcribed unto us. (2.) That the principle before deſcribed, wherein regeneration, as paſſively conſidered, or as wrought in us, conſiſts, doth always certainly and infallibly produce the reformation of life intended. In ſome it doth it more completely, in others more imperfectly, in all ſincerely. For the ſame grace in nature and kind is communicated unto ſeveral perſons in various degrees, and is by them uſed and improved with more or leſs care and diligence. In thoſe therefore that are adult, theſe things are inſeparable. Therefore, (3.) The difference in this matter cometh unto this head; we ſay and believe that regeneration conſiſts in *Spirituali Renovatione Naturæ;* in a ſpiritual renovation of our nature. Our modern Socinians, that it doth ſo, *in Morali Reformatione Vitæ*, in a moral reformation of life. Now, as we grant that this ſpiritual renovation of

nature will infallibly produce a moral reformation of life; ſo if they will grant that this moral reformation of life doth proceed from a ſpiritual renovation of our nature, this difference will be at an end. And this is that which the ancients intend by firſt receiving the Holy Ghoſt, and then all graces with him. * However, if they only deſign to ſpeak ambiguouſly, improperly, and unſcripturally, confounding effects and their cauſes, habits and actions, faculties or powers, and occaſional acts, infuſed principles and acquired habits, ſpiritual and moral, grace and nature, that they may take an opportunity to rail at others for want of better advantage, I ſhall not contend with them: for allow a new ſpiritual principle, an infuſed habit of grace, or gracious abilities to be required in and unto regeneration, or to be the product or the work of the Spirit therein, that which is born of the Spirit being ſpirit, and this part of the nature of this work is ſufficiently cleared. Now this the ſcripture abundantly teſtifieth unto.

SECT. 20.—2 Cor. v. 17. *If any man be in Chriſt he is a new creature.* This new creature is that which is intended, that which was before deſcribed, which being born of the Spirit is ſpirit. † This is produced in the ſouls

* Is qui Spiritus Sancti particeps efficitur, per communionem ejus ſit Spiritualis pariter et Sanctus. Didym. lib. 1. de Sp. Sanct. p. 218.

Qui Spiritu Sancto plenus eſt ſtatim univerſis donationibus Dei repletur, ſapientia, ſcientia, fide cæteriſque virtutibus. Id. ibid.

Nunquam enim accipit quiſquam Spirituales Benedictiones Dei, niſi præceſſerit Spiritus Sanctus; qui enim habet Spiritum Sanctum conſequenter habebit benedictiones. Idem p. 220.

† Sicut in nativitate carnali omnem naſcentis hominis voluntatem præcedit operis Divini formatio, ſic in ſpirituali nativitate qua veterem hominem deponere incipimus. Fulgent. de Incarnat. et Grat. Chriſt. c. 29.

Forma præceſſit in carne Chriſti, quam in noſtra fide Spiritualiter agnoſcamus; Nam Chriſtus Filius Dei, ſecundum carnem de Spiritu Sancto conceptus et natus eſt: Carnem autem illam nec concipere virgo poſſet nec parere, niſi ejus carnis Spiritus Sanctus operetur exordium. Sic etiam in hominis corde nec concipi fides potuit nec angeri, niſi eam Spiritus Sanctus effundat et nutriat. Ex eodem namque Spiritu renati ſumus, ex quo Chriſtus natus eſt. Idem. cap. 20.

of men by a creating act of the power of God, or it is not a creature; and it is superinduced into the essential faculties of our souls, or it is not a new creature; for whatever is in the soul of power, disposition, ability, or inclination unto God, or for any moral actions, by nature, it belongs unto the old creation, it is no new creature. And it must be somewhat that hath a being and subsistence of its own in the soul, or it can be neither new nor a creature. And by our apostle it is opposed to all outward priviledges, Gal. v. 6. chap. vi. 15. That the production of it also is by a creating act of almighty power the scripture testifieth, Psal. li. 10. Ephes. ii. 10. And this can denote nothing but a new spiritual principle or nature wrought in us by the Spirit of God. No, say some, a new creature is no more but a changed man; it is true, but then this change is internal also; yes, in the purposes, designs, and inclinations of the mind: but is it by a real infusion of a new principle of spiritual life and holiness? No, it denotes no more but a new course of conversation; only the expression is metaphorical, a new creature is a moral man, that hath changed his course or way. For if he were always a moral man, that he was never in any vicious way or course, as it was with him, Matth. xix. 18, 19, 20. then he was always a new creature. This is good gospel, at once overthrowing original sin, and the grace of our Lord Jesus Christ. This doctrine I am sure was not learned from the fathers, whereof some used to boast: nay, it is much more fulsome than any thing ever taught by Pelagius himself, who indeed ascribed more unto grace than these men do, although he denied this creation of a new principle of grace in us, antecedent unto acts of obedience. * And

* Adjuvat nos Deus (the words of Pelagius) per doctrinam et revelationem suum, dum cordis nostri oculos aperit, dum nobis, ne præsentibus occupemur, futura demonstrat, dum Diaboli pandit insidias, dum nos multiformi et ineffabili dono gratiæ cælestis illuminat.—August. lib. de Grat. cont. Pelag. et Calest. cap. 7.

this turning all ſcripture-expreſſions of ſpiritual things into metaphors, is but a way to turn the whole into a fable, or at leaſt to render the goſpel the moſt obſcure and improper way of teaching the truth of things that ever was made uſe of in the world.

SECT. 21—This new creature therefore doth not conſiſt in a new courſe of actions, but in renewed faculties with new diſpoſitions, power, and ability, to them and for them. Hence it is called the divine nature, 2 Pet. i. 4. *He hath given unto us exceeding great and precious promiſes, that by theſe you might be partakers of the divine nature.* This θεια φυσις, this divine nature, is not the nature of God, whereof in our own perſons we are not ſubjectively partakers. And yet a nature it is, which is a principle of operation, and that divine or ſpiritual; namely, an habitual holy principle, wrought in us by God, and bearing his image. By the promiſes, therefore, we are made partakers of a divine ſupernatural principle, of ſpiritual actions and operations, which is what we contend for. So the whole of what we intend is declared, Epheſ. iv. 22, 23, 24. *Put off concerning the former converſation the old man, which is corrupt, according to deceitful luſts; and be renewed in the Spirit of your mind; and put on the new man, which after God is created in righteouſneſs and true holineſs.* It is the work of regeneration, with reſpect both to its foundation and progreſs that is here deſcribed. (1.) The foundation of the whole is laid in our being renewed in the ſpirit of our mind; which the ſame apoſtle elſewhere calls, be-being *tranformed in the renovation of our minds*, Rom. xii. 2. That this conſiſts in the participation of a new ſaving ſupernatural light, to enable the mind unto ſpiritual actings, and to guide it therein, ſhall be afterwards declared. Herein conſiſts our *renovation in knowledge after the image of him who created us*, Col. iii. 10. And (2.) the principle itſelf infuſed into us, created in us, is called the new man, ver. 24. That is the new creature before mentioned; and called the new man, becauſe

it conſiſts in the univerſal change of the whole ſoul, as it is the principle of all ſpiritual and moral actions. And, (1.) It is oppoſed unto the old man, ver. 23. put off the old man, and put on the new man, ver. 22, 24. Now, this old man is the corruption of our nature, as that nature is the principle of all religious, ſpiritual, and moral actions, as is evident, Rom. vi. 6. It is not a corrupt converſation, but the principle and root of it: For it is diſtinguiſhed both from the converſation of men, and thoſe corrupt luſts which are exerciſed therein as to that exerciſe. And, (2.) It is called the new man, becauſe it is the effect and product of God's creating power, and that in a way of a new creation; ſee Epheſ. i. 18. Col. ii. 12, 13. 2 Theſſ. i. 11. and it is here ſaid to be created after God, ver. 24. Now, the object of a creating act is an inſtantaneous production. Whatever preparations there may be for it, and diſpoſitions unto it, the bringing forth of a new form and being by creation, is in an inſtant. This therefore cannot conſiſt in a mere reformation of life. So are we ſaid herein to be the *workmanſhip of God created in Chriſt Jeſus unto good works*, Epheſ. ii. 10. There is a work of God in us preceding all our good works towards him: For before we can work any of them, in order of nature, we muſt be the workmanſhip of God, created unto them, or enabled ſpiritually for the performance of them.

Sect. 22.—Again; This new man, whereby we are born again, is ſaid to be created in righteouſneſs and true holineſs. That there is a reſpect unto man created in innocency, wherein he was made in the image of God, I ſuppoſe will not be denied. It is alſo expreſſed, Col. iii. 10. *You have put on the new man, which is renewed in knowledge after the image of him that created him.* Look then what was, or wherein conſiſted the image of God in the firſt man, thereunto anſwers this new man, which is created of God. Now this did not conſiſt in reformation of life, no, nor in a courſe of virtuous actions; for he was created in the image of God, before,

he had done any one good thing at all, or was capable of ſo doing. But this image of God conſiſted principally, as we have evinced elſewhere, in the uprightneſs, rectitude, and ability of his whole ſoul, his mind, will, and affections, in, unto, and for the obedience that God required of him. This he was endowed withal antecedently unto all voluntary actions whereby he was to live to God. Such therefore muſt be our regeneration, or the creation of this new man in us. It is the begetting, infuſing, creating of a new ſaving principle of ſpiritual life, light, and power in the ſoul, antecedent unto true evangelical reformation of life, in order of nature, enabling men thereunto, according unto the mind of God.

SECT. 23.—Hereunto accords that of our Saviour, Luke vi. 43. *A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit*, compared with Matth. vii. 18. The fruit followeth the nature of the tree. And there is no way to change the nature of the fruit, but by changing the nature of the tree which brings it forth. Now all amendment of life in reformation is but fruit, Matth. iii. 10. But the changing of our nature is antecedent hereunto. This is the conſtant courſe and tenor of the ſcripture, to diſtinguiſh between the grace of regeneration, which it declares to be an immediate ſupernatural work of God in us, and upon us, and all that obedience, holineſs, righteouſneſs, virtue, or whatever is good in us, which is the conſequent, product, and effect of it. Yea, God hath declared this expreſsly in his covenant, Ezek. xxxvi. 25, 26, 27. Jer. xxxi. 33. chap. xxxii. 39, 40. The method of God's proceeding with us in his covenant is, that he firſt waſheth and cleanſeth our natures, takes away the heart of ſtone, gives an heart of fleſh, writes his law in our hearts, puts his Spirit in us, wherein, as ſhall be evidenced, the grace of regeneration doth conſiſt. The effect and conſequent hereof is, that we ſhall walk in his ſtatutes, keep his judgments, and do them; that is, reform our lives, and yield all holy obedience unto God; wherefore

theſe things are diſtinguiſhed as cauſes and effects. See to the ſame purpoſe, Rom. vi. 3, 4, 5, 6. Col. iii. 1, 5. Epheſ. ii. 10. chap. iv. 23, 24, 25. This I inſiſt upon ſtill, on ſuppoſition, that by reformation of life, all actual obedience is intended. For as to that kind of life which is properly called a moral courſe of life, in oppoſition to open debaucheries and unrighteouſneſs, which doth not proceed from an internal principle of ſaving grace; it is ſo far from being regeneration or grace, as that it is a thing of no acceptation with God abſolutely, whatever uſe or reputation it may be of in the world.

Sect. 24.—And yet further; This work is deſcribed to conſiſt in the ſanctification of the whole ſpirit, ſoul, and body, 1 Theſſ. v. 23. And if this be that which ſome men intend by reformation of life and moral virtue, they muſt needs win much eſteem, for their clearneſs and perſpicuity in teaching ſpiritual things. For who would not admire them for ſuch a definition of morality, namely, that it is the principal ſanctification of the whole ſpirit, ſoul and body of a believer by the Holy Ghoſt? But, not to dwell longer on this ſubject, there is no deſcription of the work of regeneration in the ſcripture, in its nature, cauſes, or effects, no name given unto it, no promiſe made of it, nothing ſpoken of the ways, means, or power by which it is wrought, but is inconſiſtent with this bold Pelagian figment, which is deſtructive of the grace of Jeſus Chriſt.

The ground of this imagination, that regeneration conſiſts in a moral reformation of life, ariſeth from a denial of original ſin, or an inherent habitual corruption of nature. For the maſters unto the men of this perſuaſion tell us, that whatever is of vice or defilement in us, it is contracted by a cuſtom of ſinning only. And their conceptions hereof do regulate their opinions about regeneration: for if man be not originally corrupted and polluted, if his nature be not deprived, if it be not poſſeſſed by, and under the power of evil diſpoſitions and inclinations, it is certain that he ſtands in no need of an

inward ſpiritual renovation of it. It is enough for ſuch a one, that by change of life he renounce a cuſtom of ſinning, and reform his converſation according to the goſpel, which in himſelf he hath power to do. But, as it hath been in part already manifeſted, and will fully, God aſſiſting, be evinced afterwards, that in our regeneration, the native ignorance, darkneſs, and blindneſs of our minds are diſpelled, ſaving and ſpiritual light being introduced by the power of God's grace into them, that the pravity and ſtubbornneſs of our wills are removed and taken away, a new principle of ſpiritual life and righteouſneſs being beſtowed on them, and that the diſorder and rebellion of our affections are cured, by the infuſion of the love of God into our ſouls; ſo the corrupt imagination of the contrary opinion directly oppoſite to the doctrine of the ſcriptures, the faith of the antient church, and the experience of all ſincere believers, hath amongſt us of late nothing but ignorance and ready confidence produced to give countenance unto it.

SECT. 25.—Thirdly; The work of the Holy Spirit in regeneration doth not conſiſt in enthuſiaſtical raptures, extaſies, voices, or any thing of the like kind. It may be, ſome ſuch things have been by ſome deluded perſons apprehended or pretended unto. But the countenancing of any ſuch imaginations, is falſely and injuriouſly charged on them, who maintain the powerful and effectual work of the Holy Spirit in our regeneration. And this ſome are prone to do, wherein, whether they diſcover more of their ignorance, or of their malice, I know not, but nothing is more common with them. All whom in this matter they diſſent from, ſo far as they know what they ſay, or whereof they affirm, do teach men to look after enthuſiaſtic inſpirations, or unaccountable raptures, and to eſteem them for converſation unto God, although, in the mean time, they live in a neglect of holineſs and righteouſneſs of converſation. I anſwer, if there be thoſe who do ſo, we doubt not, but, that without their repentance, the wrath of God will come upon them as

upon other children of diſobedience. And yet, in the mean time, we cannot but call aloud, that others would diſcover their diligence in attendance unto theſe things, who, as far as I can diſcern, do cry up the names of virtue and righteouſneſs, in oppoſition to the grace of Jeſus Chriſt, and that holineſs which is a fruit thereof. But, for the reproach now under conſideration, it is as applied, no other but a calumny and falſe accuſation. And that it is ſo, the writings and preachings of thoſe who have moſt diligently laboured in the declaration of the work of the Holy Spirit in our regeneration, will bear teſtimony at the great day of the Lord. We may therefore, as unto this negative principle, obſerve three things: (1.) That the Holy Spirit, in this work, doth ordinarily put forth his power in and by the uſe of means. He worketh alſo on men ſuitably unto their natures, even as the faculties of their ſouls, their minds, wills, and affections, are meet to be affected and wrought upon. He doth not come upon them with involuntary raptures, uſing their faculties and powers, as the evil ſpirit wreſts the bodies of them whom he poſſeſſeth; his whole work, thereof, is rationally to be accounted for, by and unto them who believe the ſcripture, and have received the Spirit of truth, whom the world cannot receive. The formal efficiency of the Spirit indeed, in the putting forth the exceeding greatneſs of his power, in our quickening; which the ancient church conſtantly calleth his inſpiration of grace, both in private writing, and canons of councils, is no otherwiſe to be comprehended by us, than any other creating act of divine power: for as we hear the wind, but know not from whence it cometh, nor whither it goeth, ſo is every one that is born of God; yet theſe two things are certain herein: Firſt, that he worketh nothing, nor any other way, nor by any other means, than what are determined and declared in the word. By that therefore may, and muſt every thing, really belonging, or pretended to belong unto this work of regeneration, be tried and

examined. Secondly; That he acts nothing contrary unto, puts no force upon any of the faculties of our ſouls, but works in them and by them ſuitably to their natures; and being more intimate unto them, as Auſtin ſpeaks, than they are unto themſelves, by an almighty facility he produceth the effect which he intendeth.

SECT. 26.—This great work, therefore, neither in part nor whole, conſiſts in raptures, extaſies, viſions, enthuſiaſtic inſpirations, but in the effect of the power of the Spirit of God on the ſouls of men, by and according to his word, both of the law and the goſpel. And thoſe who charge theſe things on them, who have aſſerted, declared, and preached it according to the ſcriptures, do it, probably, to countenance themſelves in their hatred of them, and of the work itſelf. Wherefore, 2dly, Where by reaſon of diſtempers of mind, diſorder of fancy, or long continuance of diſtreſſing fears and ſorrows, in and under ſuch preparatory works of the Spirit, which ſometimes cut men to their hearts in the ſenſe of their ſin, and ſinful loſt condition, any do fall into apprehenſions or imaginations of any thing extraordinary in the way before mentioned, if it be not quickly and ſtrictly brought unto the rule, and diſcarded thereby, it may be of great danger unto their ſouls, and is never of any ſolid uſe or advantage. Such apprehenſions, for the moſt part, are either conceptions of diſtempered minds, and diſcompoſed fancies, or deluſions of Satan transforming himſelf into an angel of light, which the doctrine of regeneration ought not to be accountable for. Yet I muſt ſay, 3dly, That ſo it is come to paſs, that many of thoſe who have been really made partakers of this gracious work of the Holy Spirit, have been looked on in the world, which knows them not, as mad, enthuſiaſtic and fanatical. So the captains of the hoſt eſteemed the prophet that came to anoint Jehu, 2 Kings ix. 11. And the kindred of our Saviour, when he began to preach the goſpel, ſaid, he was beſides himſelf, or extatical, Mark iii. 21. and they

went out to lay hold of him. So Feſtus judged of Paul, Acts xxvi. 24, 25. And the author of the book of wiſdom gives us an account what acknowledgments ſome will make when it ſhall be too late, as to their own advantage; chap. v. 3, 4, 5. *They ſhall ſay, crying out, becauſe of the trouble of their minds; this is he whom we accounted a ſcorn, and a common reproach; we fools eſteemed his life madneſs, and his latter end to have been ſhameful; but how is he reckoned among the ſons of God, and his lot is among the holy ones.* From what hath been ſpoken it appears;

Sect. 27.—Fourthly; That the work of the Spirit of God in regenerating the ſouls of men, is diligently to be enquired into by the preaching of the goſpel, and all to whom the word is diſpenſed. For the former ſort, there is a peculiar reaſon for their attendance unto this duty. For they are uſed and employed in the work itſelf by the Spirit of God, and are by him made inſtrumental for the effecting of this new birth and life. So the apoſtle Paul ſtiles himſelf the father of them who were converted to God, or regenerate through the word of his miniſtry: 1 Cor. iv. 15. *Though you have ten thouſand inſtructers in Chriſt, yet have you not many fathers, for in Chriſt Jeſus I have begotten you through the goſpel.* He was uſed in the miniſtry of the word for their regeneration, and therefore was their ſpiritual Father, and he only, though the work was afterwards carried on by others. And if men are fathers in the goſpel to no more than are converted unto God by their perſonal miniſtry, it will be no advantage unto any, one day, to have aſſumed that title, when it hath had no foundation in that work as to its effectual ſucceſs. So ſpeaking of Oneſimus, who was converted by him in priſon, he calls him *his ſon, whom he had begotten in his bonds*, Phil. 10. and this he declared to have been preſcribed unto him as the principal end of his miniſtry, in the commiſſion he had for preaching the goſpel, Acts xxvi. 17, 18. Chriſt ſaid unto him, *I ſend thee unto the Gentiles, to*

open their eyes, to turn them from darkneſs to light, and from the power of Satan unto God; which is a deſcription of the work under conſideration. And this is the principal end of our miniſtry alſo. Now, certainly, it is the duty of miniſters to underſtand the work about which they are employed, as far as they are able, that they may not work in the dark, and fight uncertainly, as men beating the air. What the ſcripture hath revealed concerning it, as to its nature, and the manner of its operation; as to its cauſes, effects, fruits, evidences, they ought diligently to enquire into. To be ſpiritually ſkilled herein, is one of the principal furniſhments of any for the work of the miniſtry, without which they will never be able to divide the word aright, nor ſhew themſelves workmen that need not be aſhamed. Yet is it ſcarcely imaginable, with what rage and perverſity of ſpirit, with what ſcornful expreſſions this whole work is traduced, and expoſed to contempt. Thoſe who have laboured herein, are ſaid *to preſcribe long and tedious trains of converſion, to ſet down nice and ſubtile proceſſes of regeneration, to fill peoples heads with innumerable ſwarms of ſuperſtitious fears and ſcruples about the due degrees of godly ſorrow, and the certain ſymptoms of a thorough humiliation*, p. 306, 307. Could any miſtake be charged on particular perſons in theſe things, or the preſcribing of rules about converſion to God and regeneration, that are not warranted by the word of truth, it were not amiſs to reflect upon them, and refute them. But the intention of theſe expreſſions is evident, and the reproach in them is caſt upon the work of God itſelf. And I muſt profeſs, that I believe the degeneracy from the truth and power of Chriſtian religion; the ignorance of the principal doctrines of the goſpel, and that ſcorn which is caſt in theſe and the like expreſſions on the grace of our Lord Jeſus Chriſt, by ſuch as not only profeſs themſelves to be miniſters, but of an higher degree than ordinary, will be ſadly omnious unto the whole ſtate of the reformed church amongſt

us, if not timely repreſſed and corrected. But what, at preſent, I affirm in this matter is: that it is a duty indiſpenſibly incumbent on all miniſters of the goſpel, to acquaint themſelves thoroughly with the nature of this work, that they may be able to comply with the will of God, and grace of the Spirit in the effecting and accompliſhment of it, upon the ſouls of them unto whom they diſpenſe the word. Neither, without ſome competent knowledge hereof, can they diſcharge any one part of their duty and office in a right manner. If all that hear them are born dead in treſpaſſes and ſins, if they are appointed of God to be the inſtruments of their regeneration, it is a madneſs which muſt one day be accounted for, to neglect a ſedulous enquiry into the nature of this work, and the means whereby it is wrought, and the ignorance hereof, or negligence herein, with the want of an experience of the power of this work in their own ſouls, is one great cauſe of that lifeleſs and unprofitable miniſtry which is among us.

Sect. 28.—Secondly; It is likewiſe the duty of all to whom the word is preached to enquire alſo into it; it is unto ſuch to whom the apoſtle ſpeaks, 2 Cor. xiii. 5. *Examine yourſelves whether you be in the faith, prove your ownſelves; know you not your ownſelves, how that Jeſus Chriſt is in you, except you be reprobates.* It is the concernment of all individual Chriſtians, or profeſſors of Chriſtian religion, to try and examine themſelves what work of the Spirit of God there hath been upon their hearts; and none will deter them from it, but thoſe who have a deſign to hoodwink them to perdition. And, (1.) The doctrine of it is revealed and taught us. *For ſecret things belong unto the Lord our God, but thoſe things which are revealed belong unto us and to our children forever, that we may do all the words of the law*, Deut. xxix. 29. And we ſpeak not of curious enquiries into, or after hidden things, or the ſecret veiled actions of the Holy Spirit; but only of an upright endeavour to ſearch into, and comprehend the

doctrine concerning this work, to this very end, that we might understand it. (2.) It is of such importance unto all our duties, and all our comforts, to have a due apprehension of the nature of this work, and of our own concernment therein, that an inquiry into the one and the other cannot be neglected without the greatest folly and madness. Whereunto we may add, (3.) The danger that there is of men being deceived in this matter, which is the hinge whereon their eternal state and condition doth absolutely turn and depend. And certain it is, that very many in the world do deceive themselves herein: for they evidently live under one of these pernicious mistakes; namely, That (1.) Either men may go to heaven, or enter into the kingdom of God, and not be born again; contrary to that of our Saviour, John iii. 6. or that men may be born again, and yet live in sin, contrary to 1 John iii. 9.

Work of the Holy Spirit Preparatory unto Regeneration.

CHAP. II.

(1.) *Sundry things preparatory to the work of converſion.*—(2.) *Material and formal diſpoſitions with their difference.*—(3, 4.) *Things in the power of our natural abilities required of us in a way of duty.*—(5.) *Internal ſpiritual effects wrought in the ſouls of men by the word.*—(6, 7.) *Illumination. Conviction of ſin. Conſequents thereof.*—(8.) *Theſe things variouſly taught.*—(9.) *Power of the word and energy of the Spirit diſtinct.*—(10.) *Subject of this work; mind, affections, and conſcience.*—(11, 12, 13.) *Nature of this whole work, and difference from ſaving converſion farther declared.*

SECT. 1. FIRST, In reference unto the work of regeneration itſelf, poſitively conſidered, we may obſerve, that ordinarily there are certain previous and preparatory works, or workings in and upon the ſouls of men, that are antecedent and diſpoſitive unto it. But yet regeneration doth not conſiſt in them, nor can it be educed out of them. This is, for the ſubſtance of it, the poſition of the divines of the church of England, at the ſynod of Dort, two whereof died biſhops,

and others of them were dignified in the hierarchy. I mention it, that thoſe by whom theſe things are deſpiſed, may a little conſider whoſe aſhes they trample on and ſcorn. Lawful, doubtleſs, it is for any man, on juſt grounds, to diſſent from their judgments and determinations; * but to do it with an imputation of folly, with deriſion, contempt, ſcorn, and ſcoffing at what they believed and taught, becometh only a generation of new divines amongſt us. But to return; I ſpeak in this poſition only of them that are adult, and not converted until they have made uſe of the means of grace, in and by their own reaſons and underſtandings: and the diſpoſitions I intend, are only materially ſo; not ſuch as contain grace of the ſame nature, as is regeneration itſelf. A material diſpoſition is that which diſpoſeth, and ſome way maketh a ſubject fit for the reception of that which ſhall be communicated, added, or infuſed into it as its form. So wood by dryneſs and a due compoſure, is made fit and ready to admit of firing, or continual fire. A formal diſpoſition is where one degree of the ſame kind, diſpoſeth the ſubject unto farther degrees of it. As the morning light, which is of the ſame kind, diſpoſeth the air to the reception of the full light of the ſun. The former we allow here, not the latter. Thus, in natural generation, there are ſundry diſpoſitions of the matter before the form is introduced. So the body of Adam was formed, before the rational ſoul was breathed into it; and Ezekiel's bones came together with a noiſe and ſhaking before the breath of life entered into them.

* Sunt quædam opera externa ab hominibus ordinarie requiſita priuſquam ad ſtatum Regenerationis aut Converſionis perducantur, quæ ab iiſdem quandoque libere fieri, quandoque libere omitti ſolent, ut adire Eccleſiam, audire verbi præconium, et id genus alia.

Sunt quædam effecta interna an Converſionem ſive Regenerationem prævia, quæ virtute Verbi Spirituſque in nondum regeneratorum cordibus excitantur, qualia ſunt notitia voluntatis Divinæ, ſenſus peccati, timor pœnæ; cogitatio de liberatione, ſpes aliqua veniæ. Synod. Derdrec. Suffrag. Theolog. Britan. ad Artic. quartum, Theſ. 1. 2.

Sect. 2.—I ſhall, in this place, give only a ſummary account of this preparatory work; becauſe, in the cloſe of theſe diſcourſes, I ſhall handle it practically, and more at large. Wherefore, what I have here to offer concerning it, ſhall be reduced unto the enſuing obſervations:

Sect. 3.—(1.) There are ſome things required of us in a way of duty, in order unto our regeneration, which are ſo in the power of our own natural abilities, as that nothing but corrupt prejudices and ſtubbornneſs in ſinning, doth keep or hinder men from the performance of them. And theſe we may reduce unto two heads: (1.) An outward attendance unto the diſpenſation of the word of God, with thoſe other external means of grace, which accompany it, or are appointed therein. *Faith cometh by hearing, and hearing by the word of God*, Rom. x. 17. that is, it is hearing the word of God which is the ordinary means of ingenerating faith in the ſouls of men. This is required of all to whom the goſpel doth come, and this they are able of themſelves to do, as well as any other natural or civil action: and where men do it not, where they deſpiſe the word at a diſtance, yea, where they do it not with diligence and choice, it is merely from ſupine negligence of ſpiritual things, carnal ſecurity, and contempt of God, which they muſt anſwer for. (2.) A diligent intention of mind, in attendance on the means of grace, to underſtand and receive the things revealed and declared as the mind and will of God. For this end hath God given men their reaſons and underſtandings, that they may uſe and exerciſe them about their duty towards him, according to the revelation of his mind and will. To this purpoſe he calls upon them to remember that they are men, and to turn unto him. And there is nothing herein but what is in the liberty and power of the rational faculties of our ſouls, aſſiſted with thoſe common aids, which God affords unto all men in general. And great advantages both may be, and are daily attained hereby. Perſons,

I ſay, who diligently apply their rational abilities in and about ſpiritual things, as externally revealed in the word, and the preaching of it, do uſually attain great advantages by it, and excel their equals in other things; as Paul did when he was brought up at the feet of Gamaliel. Would men be but as intent and diligent in their endeavours after knowledge in ſpiritual things, as revealed in a way ſuited unto our capacities and underſtandings, as they are to get ſkill in crafts, ſciences, and other myſteries of life, it would be much otherwiſe with many than it is. A neglect herein alſo is the fruit of ſenſuality, ſpiritual ſloth, love of ſin, and contempt of God, all which are the voluntary frames and actings of the minds of men.

SECT. 4.—Theſe things are required of us in order unto our regeneration, and it is in the power of our own wills to comply with them; and we may obſerve concerning them, that, (1.) The omiſſion of them, the neglect of men in them, is the principal occaſion and cauſe of the eternal ruin of the ſouls of the generality of them, to whom, or amongſt whom, the goſpel is preached. *This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds are evil*, John iii. 19. The generality of men know full well, that they do in this matter, no more what they are able, than what they ſhould. All pleadable pretences of inability and weakneſs are far from them. They cannot but know here, and they ſhall be forced to confeſs hereafter, that it was merely from their own curſed ſloth, with love of the world and ſin, that they were diverted from a diligent attendance on the means of converſion, and the ſedulous exerciſe of their minds about them. Complaints hereof againſt themſelves will make up a great part of their laſt dreadful cry. (2.) In the moſt diligent uſe of outward means, men are not able of themſelves to attain unto regeneration, or complete converſion to God, without an eſpecial, effectual, internal

work of the Holy Spirit of grace on their whole ſouls. This, containing the ſubſtance of what is principally propoſed unto confirmation in the enſuing diſcourſes, needs not here be inſiſted on. (3.) Ordinarily God, in the effectual diſpenſation of his grace, meeteth with them, who attend with diligence on the outward adminiſtration of the means of it. He doth ſo, I ſay, ordinarily, in compariſon of them who are deſpiſers and neglecters of them. Sometimes, indeed, he goeth, as it were, out of the way, to meet with, and bring home unto himſelf, a perſecuting Saul, taking of him in, and taking him off, from a courſe of open ſin and rebellion. But ordinarily he diſpenſeth his peculiar eſpecial grace, among them who attend unto the common means of it. For he will both glorify his word thereby, and give out pledges of his approbation of our obedience unto his commands and inſtitutions.

Sect. 5.—Secondly; There are certain internal ſpiritual effects, wrought in and upon the ſouls of men, whereof the word preached is the immediate inſtrumental cauſe, which ordinarily do precede the work of regeneration, or real converſion unto God. And they are reduceable unto three heads: 1. Illumination. 2. Conviction. 3. Reformation. The firſt of theſe reſpects the mind only; the ſecond the mind, conſcience, and affections; and the third the life and converſation.

Sect. 6.—The firſt is illumination, of whoſe nature and cauſes we muſt afterwards treat diſtinctly: at preſent I ſhall only conſider it, as it is ordinarily previous unto regeneration, and materially diſpoſing the mind thereunto. Now, all the light which by any means we attain unto, or acknowledge that we have in or about ſpiritual things, things of ſupernatural revelation, come under this denomination of illumination. And hereof there are three degrees: (1.) That which ariſeth merely from an induſtrious application of the rational faculties of our ſouls, to know, perceive, and underſtand, the doctrines of truth as revealed unto us; for hereby

much knowledge of divine truth may be obtained, which others, through their negligence, ſloth, and pride, are unacquainted with. And this knowledge I refer unto illumination; that is, a light ſupperadded to the innate conceptions of mens minds, and beyond what of themſelves they can extend unto; becauſe it is concerning ſuch things as the heart of man could never of itſelf conceive, but the very knowledge of them is communicated by their revelation, 1 Cor. ii. 9, 11. And the reaſon why ſo very few do exerciſe themſelves to the attaining of this knowledge, according to their abilities, is, becauſe of the enmity which is in the carnal minds of all men by nature unto the things themſelves that are revealed. And within the compaſs of this degree, I comprize all acknowledge of ſpiritual things that is merely natural. (2.) There is an illumination which is an eſpecial effect of the Holy Ghoſt, by the word, on the minds of men. With reſpect hereunto, ſome who fall totally from God, and periſh eternally, is ſaid to have been once enlightened, Heb. vi. 4. This light variouſly affects the mind, and makes a great addition unto what is purely natural or attainable by the mere exerciſe of our natural abilities.

SECT. 7.—For (1.) It adds perſpicuity unto it, making the things diſcerned in it more clear and perſpicuous to the mind. Hence men endowed with it, are ſaid to know the way of righteouſneſs, 2 Pet. ii. 21. clearly and diſtinctly to apprehend the doctrine of the goſpel as the way of righteouſneſs. They know it not only or merely as true, but as a way of righteouſneſs; namely, the way of God's righteouſneſs, which is therein revealed from faith to faith, Rom. i. 17, and the way of righteouſneſs for ſinners in the ſight of God, Rom. x. 3, 4. (2.) It adds a greater aſſent unto the truth of the things revealed, than mere natural reaſon can riſe up unto. Hence thoſe thus illuminated are frequently ſaid to believe; their faith being only the naked aſſent of their minds unto the truth revealed to them. So it is ſaid of Simon the magician, Acts viii. 12. and of ſundry of the

Jews, John ii. 23, 24. chap. xii. 42. (3.) It adds unto them ſome kind of ſudden joy. Theſe receive the word with joy, and yet have no root in themſelves, Luke xviii. 13. They rejoice in the light of it, at leaſt for a ſeaſon, John v. 35. Perſons that are thus enlightned, will be variouſly affected with the word, ſo as they are not, whoſe natural faculties are not ſpiritually excited. (4.) It adds oft-times gifts alſo, whereof this ſpiritual light is, as it were the common matter, which in exerciſe is formed and faſhioned in great variety. I ſay, this kind of ſpiritual light, the effect of this illumination, is the ſubject-matter, and contains in it the ſubſtance of all ſpiritual gifts. One ſort of gift it is, when put forth and exerciſed in one way, or one kind of duty, and another as in another, and where it is improved into gifts, which principally it is by exerciſe, there it wonderfully affects the mind, and raiſeth its apprehenſions in and of ſpiritual things. Now, concerning this degree of illumination. I ſay, (1.) That it is not regeneration, nor doth it conſiſt therein, nor doth neceſſarily or infallibly enſue upon it. A third degree is required thereunto, which we ſhall afterwards explain. Many therefore may be thus enlightened, and yet never be converted. (2.) That, in order of nature, it is previous unto a full and real converſion to God, and is materially preparatory and diſpoſitive thereunto. For ſaving grace enters into the ſoul by light. As it is therefore a gift of God, ſo it is the duty of all men, to labour after a participation of it, however by many it be abuſed.

Sect. 8.—Secondly; Conviction of ſin is another effect of the preaching of the word, antecedaneous unto real converſion to God. This, in general the apoſtle deſcribes, 1 Cor. xiv. 24, 25, *If ye propheſy, and one cometh in who believeth not, he is convinced of all; and thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God.* And ſundry things are included herein, or do accompany it: as (1.)

A diſquieting ſenſe of the guilt of ſin, with reſpect unto the law of God, with his threatenings and future judgments. Things that before were ſlighted, and made a mock of, do now become the ſoul's burden and conſtant diſquietment. Fools make a mock of ſin; they traverſe their ways, and ſnuff up the wind like the wild aſs; but, in their month, when conviction hath burdened them, you may find them. And hereby are the minds of men variouſly affected with * fears and anguiſh, in various degrees, according as impreſſions are made upon them by the word. And theſe degrees are not preſcribed as neceſſary duties unto perſons under their converſions, but only deſcribed as they uſually fall out to the relief and direction of ſuch as are concerned in them. As a man going to give directions unto another, how to guide his courſe in a voyage at ſea; he tells him, that in ſuch a place he will meet with rocks and ſhelves, ſtorms, and croſs winds, ſo that if he ſteer not very heedfully, he will be in danger to miſcarry, and to be caſt away. He doth not preſcribe it unto him as his duty, to go among ſuch rocks, and into ſuch ſtorms, but only directs him how to guide himſelf in them, where he doth meet with them, as aſſuredly he will, if he miſs not his proper courſe. (2.) Sorrow or grief for ſin committed, becauſe paſt and irrecoverable, which is the formal reaſon of this condemning ſorrow. This the ſcripture calls *ſorrow of the world*, 2 Cor. vii. 10. Divines uſually call legal ſorrow, as that which, in conjunction with the ſenſe of the guilt of ſin mentioned, brings men into bondage under fear, Rom. viii. 15. (3.) Humiliation for ſin; which is the exerciſe or working of ſorrow and fear in outward acts of confeſſion, faſting, praying, and the like. This is the true nature of legal humilia-

* Heu miſerum nimiſque miſerum quem torquet Conſcientia ſua, quam fugere non poteſt; nimis miſerum quem expectat Damnatio ſua quam vitare non poteſt, niſi Deus eripiat. Nimis eſt infælix cui mors æterna eſt ſenſibilis; nimis ærumnoſus quam terrent continui de ſua infaelicitate horrores.—Auguſt. de contritione Cordis.

tion, 1 Kings xxi. 29. (4.) Unleſs, by theſe things, the ſoul be ſwallowed up in deſpair, it cannot be but that it will be filled with thoughts, deſires, enquiries, and contrivances about a deliverance out of that ſtate and condition wherein it is; as Acts ii. 27. Acts xvi. 30.

Thirdly; Oftentimes a great reformation of life, and change in affections, doth enſue hereon; as Matth. xiii. 20. 2 Pet. ii. 20. Matth. xii. 43.

Sect. 9.—All theſe things may be wrought in the minds of men by the diſpenſation of the word, and yet the work of regeneration be never perfected in them. Yea, although they are good in themſelves, and fruits of the kindneſs of God towards us, they may not only be loſt as unto any ſpiritual advantage, but alſo be abuſed unto our great diſadvantage. And this comes not to paſs but by our own ſin, whereby we contract a new guilt upon our ſouls. And it commonly ſo falls out one of theſe three ways. For, (1.) Some are no way careful or wiſe to improve this light and conviction unto the end whereunto they tend and are deſigned. Their meſſage is to turn the minds of men, and to take them off from their ſelf-confidence, and to direct them unto Chriſt. Where this is not attended unto, where they are not uſed and improved unto the purſuit of this end, they inſenſibly wither, decay, and come to nothing. (2.) In ſome they are overborne by the power and violence of their luſts, the love of ſin, and efficacy of temptation. They are ſinned away every day, and leave the ſoul in ten-times a worſe condition than they found it. (3.) Some reſt in theſe things as though they compriz-ed the whole work of God towards them, and guided them in all the duties required of them. This is the ſtate of many where they extend their power, in the laſt inſtance, unto any conſiderable reformation of life, and attendance unto duties of religious worſhip. But this, as was ſaid, falls out through the abuſe which the carnal minds of men, retaining their enmity againſt God do put theſe things unto. In their own nature they are

good, uſeful, and material preparations unto regeneration, diſpoſing the mind unto the reception of the grace of God.

SECT. 10.—And the doctrine concerning theſe things hath been variouſly handled, diſtinguiſhed, and applied, by many learned divines and faithful miniſters of the goſpel. Unto that light which they received into them from the infallible word of truth, they joined thoſe experiences which they had obſerved in their own hearts and the conſciences of others with whom they had to do, which were ſuitable thereunto. And, in the diſpenſation of this truth, according to the meaſure of the gift of the grace of Chriſt, which they ſeverally received, they had an uſeful and fruitful miniſtry in the world, to the converting of many unto God. But we have lived to ſee all theſe things decried and rejected. And the way which ſome have taken therein, is as ſtrange and uncouth as the thing itſelf: for they go not about once to diſprove by ſcripture or reaſon, whath hath been taught or delivered by any ſober perſons to this purpoſe; nor do they endeavour themſelves to declare from, or by the ſcriptures, what is the work of regeneration, what are the cauſes and effects of it, in oppoſition thereunto. Theſe, and ſuch like ways, made uſe of by all that have treated of ſpiritual things, from the foundation of Chriſtianity, are deſpiſed and rejected. But horrible and contemptuous reproaches are caſt upon the things themſelves, in words heaped together on purpoſe to expoſe them unto ſcorn, among perſons ignorant of the goſpel and themſelves. Thoſe that teach them are extatical and illiterate; and thoſe that receive them are ſuperſtitious, giddy, and phanatical. All conviction, ſenſe of, and ſorrow for ſin; all fear of the curſe and wrath due unto ſin; all troubles and diſtreſſes of mind, by reaſon of theſe things, are *fooliſh imaginations, the effects of bodily diſeaſes and diſtempers, enthuſiaſtic notions ariſing from the diſorders of mens brains; and I know not what untoward humours in their complexions and conſtitutions.*

The ſame, or the like account, is alſo given concerning all ſpiritual deſertions, or joys and refreſhments. And the whole doctrine, concerning theſe things, is branded with novelty, and hopes expreſſed of its ſudden vaniſhing out of the world. This contempt and ſcorn of the goſpel have we lived to ſee, whereof it may be other ages and places have not had experience. For, as all theſe things are plentifully taught by ſome of the ancients, in their expoſitions of the ſcriptures, wherein they are expreſſed, eſpecially by Auſtin, who had occaſion particularly to enquire into them; ſo the doctrine concerning them is, in a great meaſure, retained in the church of Rome itſelf. Only ſome amongſt ourſelves are weary of them; who being no way able to oppoſe the principles and foundations whereon they are built, nor to diſprove them by ſcripture or reaſon, betake themſelves to theſe revilings and reproaches. And, as if it were not enough for them to proclaim their own ignorance and perſonal unacquaintance with thoſe things which inſeparably accompany that conviction of ſin, righteouſneſs, and judgment, which our Lord Jeſus Chriſt hath promiſed to ſend the Holy Spirit to work in all that believe, they make the reproaching of it in others a principal effect of that religion which they profeſs. *Nevertheleſs the foundation of God ſtandeth ſure; God knoweth who are his.* But we muſt return to our purpoſe.

Sect. 11.—Thirdly; All the things mentioned, as wrought inſtrumentally by the word, are effects of the power of the Spirit of God. The word itſelf, under a bare propoſal to the minds of men will not ſo affect them. We need go no further for the confirmation hereof, than merely to conſider the preaching, (with the effects which it had towards many) of the prophets of old, Iſa. xlix. 4. Jer. xv. 30. Ezek. xxxiii. 31, 32. of Jeſus Chriſt himſelf, John viii. 59. And of the apoſtles, Acts xiii. 41, 45, 46. Hence, to this day, the Jews who enjoy the letter of the Old Teſtament, without the ad-

miniſtration of the Spirit, are as full of blindneſs, hardneſs, and obſtinacy, as any in the world who are utterly deprived of it. Many amongſt ourſelves ſit all their days under the preaching of the word, and yet have none of the effects mentioned wrought upon them, when others, their aſſociates in hearing, are really affected, convinced, and converted. It is therefore the miniſtration of the Spirit, in and by the word, which produceth all or any of theſe effects on the minds of men. He is the fountain of all illumination. Hence they that are enlightned are ſaid to be made partakers of the Holy Spirit, Heb. vi. 4. And he is promiſed by our Saviour to convince the world of ſin, John xvi. 8. which, although in that place it reſpects only one kind of ſin, yet it is ſufficient to eſtabliſh a general rule, that all conviction of ſin is from and by him. And no wonder if men live ſecurely in their ſins, to whom the light which he gives, and the convictions which he worketh, are a ſcorn and reproach.

SECT. 12.—There is indeed an objection of ſome moment, againſt the aſcription of this work, unto the energy of the Holy Spirit: For, whereas it is granted, that all theſe things may be wrought in the minds and ſouls of men, and yet they may come ſhort of the ſaving grace of God; how can he be thought to be the author of ſuch a work? Shall we ſay that he deſigns only a weak and imperfect work upon the hearts of men? Or that he deſerts and gives over the work of grace which he hath undertaken towards them as not able to accompliſh it?

SECT. 13.—*Anſ.* (1) In many perſons, it may be in the moſt who are thus affected, real converſion unto God doth enſue; the Holy Spirit, by theſe preparatory actings, making way for the introduction of the new ſpiritual life into the ſoul. So they belong unto a work that is perfect in its kind. (2.) Whatever they fail and come ſhort of what, in their own nature, they have a tendency unto; it is not from any weakneſs and imper-

fection in themſelves, but from the ſins of them in whom they are wrought: for inſtance even common illumination and conviction of ſin, have, in their own nature, a tendency unto ſincere converſion. They have ſo in the ſame kind, as the law hath to bring us unto Chriſt. Where this end is not attained, it is always from the interpoſition of an act of wilfulneſs and ſtubbornneſs in thoſe enlightned and convicted. They do not ſincerely improve what they have received, and faint not merely for want of ſtrength to proceed; but, by a free act of their own wills, they refuſe the grace which is further tendered unto them in the goſpel. This will, and its actual reſiſtency unto the work of the Spirit, God is pleaſed in ſome to take away; it is therefore of ſovereign grace when, and where, it is removed; but the ſin of men, and their guilt is in it, where it is continued: for no more is required hereunto, but that it be voluntary; it is will, and not power, that gives rectitude or obliquity unto moral actions. (3.) As we obſerved before, the Holy Spirit, in his whole work, is a voluntary agent. He worketh what, when, and how he pleaſeth. No more is required unto his operations, that they may be ſuch as become him but theſe two things: 1ſt, That in themſelves they be good and holy. 2dly, That they be effectual as unto the ends whereunto by him they are deſigned. That he ſhould always deſign them to the utmoſt length of what they have a moral tendency towards, though no real efficiency for, is not required. And theſe things are found in theſe operations of the Holy Spirit. They are, in their own nature, good and holy; illumination is ſo, ſo is conviction, and ſorrow for ſin, with a ſubſequent change of affections and amendment of life.

Sect. 14.—Again, what he worketh in any of theſe, effectually and infalliably accompliſheth the end aimed at; which is no more, but that men be enlightened, convinced, humbled, and reformed, wherein he faileth not. In theſe things he is pleaſed to take on him the management of the law, ſo to bring the ſoul into bondage

thereby, that it may be ſtirred up to ſeek after deliverance: and he is thence actively called the ſpirit of bondage unto fear, Rom. viii. 15. And this work is that which conſtitutes the third ground in our Saviour's parable of the ſower. It receives the ſeed, and ſprings up hopefully, until by cares of the world, temptations, and occaſions of life, it is choaked and loſt, Matth. xiii. 22. Now, becauſe it oftentimes maketh a great appearance and reſemblance of regeneration itſelf, or of real converſion to God, ſo that neither the world nor the church are able to diſtinguiſh between them, it is of great concernment unto all profeſſors of the goſpel, to enquire diligently whether they have in their own ſouls been made partakers of any other work of the Spirit of God or not: for, although this be a good work, and do lie in a good ſubſerviency unto regeneration, yet if men attain no more, if they proceed no farther, they will periſh, and that eternally. And multitudes do herein actually deceive themſelves, ſpeaking peace unto their ſouls on the effects of this work, whereby it is not only inſufficient to ſave them, as it is to all perſons at all times, but alſo becomes a means of their preſent ſecurity and future deſtruction. I ſhall therefore give ſome few inſtances of what this work, in the conjunction of all the parts of it, and in its utmoſt improvement, cannot effect, whereby men may make a judgment how things ſtand in their own ſouls in reſpect unto it.

SECT. 15.—1. It may be obſerved, that we have placed all the effects of this work in the mind, conſcience, affections, and converſation. Hence it follows, notwithſtanding all that is or may be ſpoken of it, that the will is neither really changed, nor internally renewed by it. Now, the will is the ruling, governing faculty of the ſoul, as the mind is the guiding and leading. Whilſt this abides unchanged, unrenewed, the power and reign of ſin continues in the ſoul; though not undiſturbed, yet unruined. It is true, there are many checks and controuls from the light of the mind, and reflections of

conſcience, caſt in this ſtate upon the actions of the will, ſo that it cannot put itſelf forth in and towards ſin, with that freedom, ſecurity, and licentiouſneſs, as it was wont to do; its fierceneſs and rage ruſhing into ſin, as the horſe into the battle running on God, and the thick boſſes of his buckler, may be broken and abated, by thoſe hedges of thorns which it finds ſet in its way, and thoſe buffettings it meets withal from light and convictions. Its delight and greedineſs in ſinning, may be calmed and quieted by thoſe frequent repreſentations of the terror of the Lord on the one hand, and the pleaſure of eternal reſt on the other, which are made unto it. But yet ſtill, ſetting aſide all conſiderations foreign unto its own principle, the bent and inclination of the will itſelf is to ſin and evil always and continually. The will of ſinning may be reſtrained upon a thouſand conſiderations, which light and convictions will adminiſter; but it is not taken away. And this diſcovers itſelf where the very firſt motions of the ſoul towards ſinful objects have a ſenſible complacency, until they are controlled by light and fear. This argues an unrenewed will, if it be conſtant and univerſal.

Sect. 16.—2. The effects of this work on the mind, which is the firſt ſubject affected with it, proceeds not ſo far as to give it delight, complacency, and ſatisfaction, in the lively ſpiritual nature and excellencies of the things revealed unto it. The true nature of ſaving illumination conſiſts in this, that it gives the mind ſuch a direct intuitive inſight and proſpect into ſpiritual things, as that, in their own ſpiritual nature, they ſuit, pleaſe, and ſatisfy it; ſo that it is transformed into them, caſt into the mould of them, and reſts in them, Rom. vi. 17. chap. xii. 2. 1 Cor. ii. 13, 14. 2 Cor. iii. 18. chap. iv. 6. This the work we have inſiſted on reacheth not unto. For notwithſtanding any diſcovery that is made therein of ſpiritual things unto the mind, it finds not an immediate direct ſpiritual excellency in them, but only with reſpect unto ſome benefit or advantage which is to

be attained by means thereof. It will not give ſuch a ſpiritual inſight into the myſtery of God's grace by Jeſus Chriſt, called, *his glory ſhineth in the face of Chriſt*, 2 Cor. iv. 6. as that the ſoul, in its firſt direct view of it, ſhould, for what it is in itſelf admire it, delight in it, approve it, and find ſpiritual ſolace with refreſhment in it. But ſuch a light, ſuch a knowledge it communicates as that a man may like it well in its effects, as a way of mercy and ſalvation.

SECT. 17.—3. This work extends itſelf to the conſcience alſo; but yet it doth not purge the conſcience from dead works, that we ſhould ſerve the living God. This is the effect of a real application of the blood of Chriſt by faith unto our ſouls, Heb. ix. 14. Two things it effects upon the conſcience: (1.) It renders it more ready, quick, and ſharp in the reproving and condemning of all ſin than it was before. To condemn ſin according unto its light and guidance, is natural unto, and inſeparable from the conſcience of man. But its readineſs and ability to exerciſe this condemning power, may, by cuſtom, and courſe of ſinning in the world, be variouſly weakened and impeded. But when conſcience is brought under the power of this work, having its directing light augmented, whereby it ſees more of the evil of ſin than formerly, and having its ſelf-reflections ſharpened and multiplied, it is more ready and quick in putting forth its judging and condemning power than it was. (2.) Conſcience is aſſiſted and directed hereby to condemn many things in ſin, which before it approved of: For its judging power is ſtill commenſurate unto its light. And many things are thereby now diſcovered to be ſinful, which were not ſo by the mere natural guidance under which before it was. But yet, notwithſtanding all this, it doth not purge the conſcience from dead works; that is, conſcience is not hereby wrought unto ſuch an abhorrency of ſin for itſelf, as continually to direct the ſoul unto an application to the blood of Chriſt, for the cleanſing of itſelf, and the purging of it out. It contents

itſelf to keep all things in a tumult, diſorder, and confuſion, by its conſtant condemning both ſin and ſinners.

Sect. 18.—(4.) This work operates greatly on the affections; we have given inſtances in the ſorrow and joy, about ſpiritual things, that are ſtirred up and acted thereby: but yet it comes ſhort in two things of a through-work upon the affections themſelves: for (1.) It doth not fix them. And, (2.) It doth not fill them. (1.) It is required that our affections be fixed on heavenly and ſpiritual things, and true grace will effect it. Col. iii. 1, 2. *If ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affections on things above.* The joys, the fears, the hopes, the ſorrows, with reference unto ſpiritual and eternal things, which the work before mentioned doth produce, are evanid, uncertain, unſtable; not only as to the degrees, but as to the very being of them. Sometimes they are as a river ready to overflow its banks; men cannot but be pouring them out on all occaſions. And ſometimes as waters that fail, no drop comes from them. Sometimes they are hot, and ſometimes cold; ſometimes up, and ſometimes down; ſometimes all heaven, and ſometimes all world, without equality, without ſtability. But true grace fixeth the affections on ſpiritual things. As to the degrees of their exerciſe, there may be and is in them great variety, according as they may be excited, aided, aſſiſted by grace, and the means of it, or obſtructed and impeded by the interpoſition of temptations and diverſions. But the conſtant bent and inclination of renewed affections is unto ſpiritual things, as the ſcripture every where teſtifieth, and experience doth confirm. (2.) The fore-mentioned work doth not fill the affections; however it may ſerve to take them up and pacify them. It comes, like many ſtrangers, to an inn to lodge, which take up a great deal of room, and make an appearance, as if none were in the houſe but themſelves; and yet they turn not out the family which dwelleth there, but there they make their

abode ſtill. Light and conviction, with all their train and attendants, come into the mind and affections, as if they would fill them and poſſeſs them for themſelves alone. But yet, when they have done all, they leave the quiet places of the houſe for the world, and ſin, and ſelf; they do not thruſt them out of the affections, and fill up their places with ſpiritual things. But ſaving grace fills up the affections with ſpiritual things, fills the ſoul with ſpiritual love, joy, and delight, and exerciſeth all other affections about their proper objects. It denies not a room to any other things, relations, poſſeſſions, enjoyments, merely as they are natural, and are content to be ſubordinate unto God, and ſpiritual things. But, if they would be carnal, diſorderly, or predominant, it caſts them out.

SECT. 19.—5. This work is oftentimes carried on very far in reformation of life, and converſation; ſo that it will expreſs the whole form of godlineſs therein. But herein alſo it is ſubject unto a threefold defect and imperfection. For (1.) It will conſiſt with and allow of raging and reigning ſins of ignorance. The conducting light in this work not leading into the abhorrency of all ſin as ſin, nor into a purſuit of holineſs, out of a deſign to be univerſally conformable unto Chriſt; but, being gathered up from this and that particular command, it oft-times leaves behind it great ſins unregarded. So it left perſecution in Paul before his converſion; and ſo it leaves hatred and a deſire of perſecution in many at this day. And other ſins of the like nature may eſcape its utmoſt ſearch to the ruin of the ſoul. (2.) Its reformation of the converſation is ſeldom univerſal as to all known ſins, unleſs it be for a ſeaſon, whilſt the ſoul is under a flagrant purſuit of ſelf-righteouſneſs. Paul, in that condition, had preſerved himſelf, ſo as that, according to the law, he was blameleſs; and the young man thought he had kept all the commandments from his youth. But, ſetting aſide this conſideration, notwithſtanding the utmoſt that this work can attain unto, after

the efficacy of its firſt impreſſions begin to abate. Luſt will reſerve ſome peculiar way of venting and diſcovering itſelf, which is much ſpoken unto. (3.) The converſations of perſons who live and abide under the power of this work only, is aſſuredly fading and decaying; coldneſs, ſloth, negligence, love of the world, carnal wiſdom and ſecurity, do every day get ground upon them. Hence, although by a long courſe of abſtinence from open ſenſual ſins, and ſtating of a contrary intereſt, they are not given up unto them; yet, by the decays of the power of their convictions, and the ground that ſin gets upon them, they become walking and talking ſkeletons in religion, dry, ſapleſs, uſeleſs worldlings. But where the ſoul is inlaid with real ſaving-grace, it is in a ſtate of thriving continually. Such a one will go on from ſtrength to ſtrength, from grace to grace, from glory to glory, and will be fat and flouriſhing in old age. By theſe things may we learn to diſtinguiſh in ourſelves between the preparatory work mentioned, and that of real ſaving converſion unto God. And theſe are ſome of the heads of thoſe operations of the Holy Spirit on the minds of men, which oftentimes are preparatory unto a real converſion unto God; and ſometimes their contempt and rejection, a great aggravation of the ſin and miſery of them in whom they were wrought.

Sect. 20.—And theſe things, as they are clearly laid down in the ſcripture, and exemplified in ſundry inſtances, ſo, for the ſubſtance of them, they have been acknowledged (till of late) by all Chriſtians; only ſome of the Papiſts have carried them ſo far, as to make them formally diſpoſitive unto juſtification, and to have a congruous merit thereof. But this the ancients denied, who would not allow that either any ſuch preparation, or any moral virtues did capacitate men for real converſion, obſerving that others were often called before

thoſe who were ſo qualified. * And in them there are goads and nails, which have been faſtened by wiſe and experienced maſters of the aſſemblies, to the great advantage of the ſouls of men. For, obſerving the uſual ways and means whereby theſe effects are wrought in the minds of the hearers of the word, with their conſequences, in ſorrow, troubles, fear, and humiliations, and the courſes which they take to improve them, or to extricate themſelves from the perplexity of them, they have managed the rules of ſcripture with their own and others experience ſuitable thereunto, to the great benefit of the church of God. That theſe things are now deſpiſed and laughed to ſcorn, is no part of the happineſs of the age wherein we live, as the event will manifeſt.

SECT. 21.—And in the mean time, if any ſuppoſe that we will forgo thoſe truths and doctrines which are ſo plainly revealed in the ſcripture, the knowledge whereof is ſo uſeful unto the ſouls of men, and whoſe publication in preaching hath been of ſo great advantage to the church of God, merely becauſe they underſtand them not, and therefore reproach them, they will be greatly miſtaken. Let them lay aſide that unchriſtian way of treating about theſe things which they have engaged in; and plainly prove that men need not be convinced of ſin; that they ought not to be humbled for it, nor affected with ſorrow with reſpect unto it; that they ought not to ſeek for a remedy or deliverance from it; that all men are not born in a ſtate of ſin; that our nature is not depraved by the fall; that we are able to do all that is required of us, without the internal aids and aſſiſtances of the Spirit of God, and they ſhall be diligently attended unto.

* Nonne adverrimus multos fideles noſtros ambulantes viam Dei, ex nulla parte ingenio comparari; non dicam quorundam hæreticorum, ſed etiam minorum? Item nonne videmus quoſdam homines utriuſque ſexus in conjugali caſtitate viventes ſine querela, et tamen vel hæreticos vel Paganos, vel etiam in vera fide et vera Eccleſia ſic tepidos, ut eos miremur meretricum et hiſtrionum ſubito converſorum, non ſolum ſapientia et temperantia, ſed etiam fide, ſpe et Charitate ſuperari. Auguſt. lib. 2. Quæſt. ad Simplician. q. 2.

Corruption or Depravation of the Mind by Sin.

CHAP. III.

(1.) *Contempt and corruption of the doctrine of regeneration.*—(2.) *All men in the world regenerate or unregenerate.*—(3.) *General deſcription of corrupted nature.*—(4, 5.) *Depravation of the mind.*—(6.) *Darkneſs upon it.*—(7.) *The nature of ſpiritual darkneſs.*—(8, 9.) *Reduced into two heads, of darkneſs objective.*—(10.) *How removed.*—(11, 12, 13, 14.) *Of darkneſs ſubjective, its nature and power.*—(15, 16.) *Proved.*—(17.) Epheſ. iv. 17, 18. *Opened.*—(18.) *Applied.*—(19.) *The mind alienated from the life of God.*—(20, 21, 22.) *The life of God, what it is.*—(23.) *The power of the mind, with reſpect unto ſpiritual things, examined.*—(24, 25.) 1 Cor. ii. 14. *Opened.* Ψυχικος ἀνθρωπος, *or the natural man, who.*—(26.) *Spiritual things, what they are.*—(27.) *How the natural man cannot know or receive ſpiritual things.*—(28.) *Difference between underſtanding doctrines, and receiving of things.*—(29, 30.) *A two-fold power and ability of mind, with reſpect unto ſpiritual things, explained.*—(31.) *Reaſons why a natural man cannot diſcern ſpiritual things.*—(32, 33, 34, 35, 36, 37.) *How and wherefor ſpiritual things are fooliſhneſs to natural*

men.—(38.) *Why natural men cannot receive the things of God.*—(39, 40, 41.) *A double impotency in the mind of man by nature.*—(42.) 1 Cor. ii. 14 *farther vindicated.*—(43.) *Power of darkneſs in perſons unregenerate.*—(44.) *The mind filled with wills or luſts, and enmity thereby.*—(45.) *The power and efficacy of ſpiritual darkneſs at large declared.*

SECT. 1.—WE have, I hope, made our way plain for the due conſideration of the great work of the Spirit in the regeneration of the ſouls of God's elect. This is that whereby he forms the members of the myſtical body of Chriſt, and prepares living ſtones for the building of a temple, wherein the living God will dwell. Now, that we may not only declare the truth in this matter, but alſo vindicate it from thoſe corruptions wherewith ſome have endeavoured to debauch it, I ſhall premiſe a deſcription lately given of it, with confidence enough, and it may be not without too much authority. And it is in theſe words; *What is it to be born again, and to have a new ſpiritual life in Chriſt, but to become ſincere proſelytes to the goſpel; to renounce all vicious cuſtoms and practices, and to give an upright and uniform obedience to all the laws of Chriſt, and, therefore, if they are all but precepts of moral virtue, to be born again, and to have a new ſpiritual life, is only to become a new moral man. But their account* (ſpeaking of nonconformiſt miniſters) *of this article, is ſo wild and phantaſtic, that had I nothing elſe to make good my charge againſt them, that alone would be more than enough to expoſe the prodigious folly of their ſpiritual divinity.* p. 343, 344. I confeſs theſe are the words of one who ſeems not to conſider what he ſays, ſo as that it may ſerve his preſent turn, in reviling and reproaching other men: for he conſiders not, that, by this deſcription of it, he utterly excludes the baptiſmal regeneration of infants, which is ſo plainly profeſſed by the church wherein he is dignified. But this is publicly declared, avowed, and vended, as the

allowed doctrine amongſt us, and therefore deſerves to be noticed, though the perſon that gives it out be at irreconcilable feuds with himſelf and his church. Of morality and grace, an account ſhall be given elſewhere. At preſent the work of regeneration is that which is under our conſideration. And concerning this, thoſe ſo ſeverely treated, teach no other doctrine, but what, for the ſubſtance of it, is received in all the reformed churches in Europe, and which ſo many learned divines of the church of England confirmed with there ſuffrage at the ſynod of Dort. Whether this deſerves all the ſcorn which this haughty perſon pours upon it by his ſwelling words of vanity, will, to indifferent perſons, be made appear in the enſuing diſcourſe; alſo, what is to be thought of the deſcription of it given by that author, which, whether it ſavour more of ignorance and folly, or of pride and fulſome errors,, is hard to determine. I know ſome words in it are uſed with the old Pelagian trick of ambiguity, ſo as to be capable of having another ſenſe and interpretation put upon them, than their preſent uſe and deſign will admit of. But that artifice will be immediately rendered uſeleſs.

Sect. 2.—There is a twofold ſtate of men with reſpect unto God, which is comprehenſive of all individuals in the world. For all men are either unregenerate, or regenerate. There being an affirmation and a negation concerning the ſtate of regeneration in the ſcripture, one of them may be uſed concerning every capable ſubject; every man living is ſo, or he is not ſo; and herein, as I ſuppoſe, there is a general conſent of Chriſtians. Again, it is evident in the ſcripture, and we have proved it in our way, that all men are born in an unregenerate condition. This is ſo poſitively declared by our Saviour, that there is no riſing up againſt it, John iii. 3, 4, 5, 6, 7, 8. Now regeneration being the delivery of men (or the means of it) from that ſtate and condition wherein they are born, or are by nature, we cannot diſcover wherein it doth conſiſt, without a

declaration of that ſtate which it gives us deliverance from. And this, in the firſt place, we ſhall inſiſt upon at large, giving an account of the ſtate of lapſed nature under a loſs of the original grace of God. And theſe things I ſhall handle practically for the edification of all ſorts of believers, and not in the way and method of the ſchools, which yet ſhall be done elſewhere.

SECT. 3.—In the * declaraion of the ſtate of corrupted nature after the fall, and before the reparation of it by the grace of Jeſus Chriſt that is the effectual operation of the Holy Spirit, the ſcripture principally inſiſts on three things: (1.) The corruption and depravation of the mind; which it calls by the name of darkneſs and blindneſs, with the conſequents of vanity, ignorance and folly. (2.) The depravation of the will and affections, which it expreſſeth ſeveral ways, as by weakneſs or impotency; and ſtubbornneſs or obſtinacy. (3.) By the general name of death, extended to the condition of the whole ſoul; and theſe have various effects and conſequences, as in our explanation of them will appear.

SECT. 4.—1. All men by nature not enlightened, not renewed, in their minds by the ſaving effectual operation of the Holy Spirit, are in a ſtate of darkneſs and blindneſs, with reſpect unto God and ſpiritual things, with the way of pleaſing him, and living unto him. Be men otherwiſe, and in other things never ſo wiſe, knowing, learned, and ſkilful in ſpiritual things they are dark, blind, ignorant, unleſs, they are renewed in the ſpirit of their minds by the Holy Ghoſt. This is a matter which the world cannot endure, to hear of, and is ready to fall into a tumult upon its mention. They think it but an artifice, which ſome weak men have got,

* Dico veterem Nativitatem atque adeo omnes vires naturæ, qua naturali propagatione transfunduntur in ſobolem in ſcriptura damnari; maledictam cordis noſtri imaginationem, rationem, os, manus, pedes peccato et tenebris involuta in nobis omnia. Johan. Ferus in Evang. Joh. cap. 1. v. 23. Fide perdita ſpe relicta, intelligentia obcæcata, Voluntate captiva, homo quo in ſe repareter non invenit. de Vocat. Gent. l. 7. c. 3.

to reflect on and condemn them, who are wiſer than themſelves. On the like occaſion did the Phariſees aſk of our Saviour that queſtion, with pride and ſcorn, are we blind alſo? John ix. 40. But as he lets them know, that their preſumption of light and knowledge, would ſerve only to aggravate their ſin and condemnation, ver. 41. ſo he plainly tells them, that notwithſtanding all their boaſting, *they had not heard the voice of God at any time, nor ſeen his ſhape*, John v. 37.

Sect. 5.—Some, at preſent, talk much about the power of the intellectual faculties of our ſouls, as though they were neither debaſed, corrupted, impaired, nor depraved. All that diſadvantage which is befallen our nature by the entrance of ſin, is but in the diſorder of the affections, and the inferior ſenſitive parts of the ſoul, which are apt to tumultuate and rebel againſt that poor untainted light which is in the mind. And this they ſpeak of it, without reſpect unto its renovation by the Holy Spirit; for, if they include that alſo, they are in their diſcourſes moſt notorious confuſed triflers. Indeed, ſome of them write, as if they had never deigned once to conſult with the ſcriptures, and others are plainly gone over into the tents of the Pelagians. But, ſetting aſide their modern artifices, of confident boaſting, contemptuous reproaches, and ſcurrilous railings, it is no difficult undertaking, ſo to demonſtrate the depravation of the minds of men by nature, and their impotency thence to diſcern ſpiritual things in a ſpiritual matter, * without a ſaving effectual work of the Holy Spirit in their renovation; as that the proudeſt and moſt petulant of them ſhall not be able to return any thing of a ſolid anſwer thereunto. And herein we plead for nothing but the known doctrine of the ancient Catholic church, declared in the writings of the moſt learned fathers and determinations of councils againſt the Pelagians, whoſe

* Si quis per Naturæ vigorem evangelizanti prædicationi nos conſentire poſſe confirmet abſque illuminatione Spiritus Sancti; hæretico Fallitur Spiritu. Conc. Araufic. 2 Can. 7.

errors and hereſies are again revived among us by a crew of ſocinianized Arminians.

SECT. 6.—We may, to this purpoſe, firſt, conſider the teſtimonies given in the ſcripture unto the aſſertion as laid down in general, Matth. iv. 16. *The people which ſat in darkneſs ſaw great light, and to them that ſat in the region and ſhadow of death, light is ſprung up.* Of what kind this darkneſs was in particular ſhall be afterwards declared: For the preſent it anſwers what is propoſed, that before the illumination given them by the preaching of the goſpel, the people mentioned ſat in darkneſs, or lived under the power of it: and ſuch as was the light whereby they were relieved, of the ſame kind was the darkneſs under which they were detained. And, in the ſame ſenſe, when Chriſt preached the goſpel, *the light ſhined into darkneſs, and the darkneſs comprehended it not*, John i. 5. gave not place to the light of the truth declared by him, that it might be received in the ſouls of men. The commiſſion which he gave to Paul the apoſtle, when he ſent him to preach the goſpel, was *to open the eyes of men, and to turn them from darkneſs to light*, Acts xxvi. 18. not a light within them; for internal light is the eye, or ſeeing of the ſoul: but the darkneſs was ſuch as conſiſted in their blindneſs, in not having their eyes open. *To open their eyes, and turn them from darkneſs*, Epheſ. v. 8. *Ye were ſometimes darkneſs, but now are ye light in the Lord.* What is the change and alteration made in the minds of men, intended in this expreſſion, will afterwards appear. But that a great change is propoſed none can doubt; Col. i. 13. *Who hath delivered us from the power of darkneſs*; as alſo 1 Pet. ii. 9. *Who hath called us out of darkneſs into his marvelous light.* And the darkneſs, which is in theſe teſtimonies aſcribed unto perſons in an unregenerate condition, is by Paul compared to that which was at the beginning, before the creation of light; Gen. i. 2. *Darkneſs was upon the face of the deep.* There was no creature that had

a viſive faculty, there was darkneſs ſubjectively in all, and there was no light to ſee by, but all was objectively wrapt up in darkneſs. In this ſtate of things, God, by an almighty act of his power, created light, ver. 3. *God ſaid, let there be light, and there was light.* And no otherwiſe is it in this new creation. *God, who commanded* then *light to ſhine out of darkneſs, ſhines into the hearts of men, to give them the knowledge of his glory in the face of Jeſus Chriſt*, 2 Cor. iv. 6. Spiritual darkneſs is in and upon all men, until God, by an almighty and effectual work of the Spirit, ſhine into them, or create light in them. And this darkneſs is that light within which ſome boaſt to be in themſelves and others.

Sect. 7.—To clear our way in this matter, we muſt conſider, Firſt, The nature of this ſpiritual darkneſs, what it is, and wherein it doth conſiſt; and then, Secondly, Shew its efficacy and power in and on the minds of men, and how they are corrupted by it.

Firſt; The term of darkneſs, in this caſe, is metaphorical, and borrowed from that which is natural. What natural darkneſs is, and wherein it conſiſts all men know; if they know it not in its cauſe and reaſon, yet they know it by its effects: they know it is that which hinders men from all regular operations, which are to be guided by the outward ſenſes. And it is twofold: (1.) When men have not light to ſee by; or when the uſual light, the only external medium for the diſcovery of diſtant objects is taken from them. So was it with the Egyptians during the three days darkneſs that was on their land: they could not ſee for want of light; they had their viſive faculty continued unto them; yet having no light, they *ſaw not one another, nor aroſe any from his place*, Exod. x. 23. For God, probably to augment the terror of his judgment, reſtrained the virtue of artificial light, as well as he did that which was natural. (2.) There is darkneſs unto men, when they are blind, either born ſo, or made ſo. Pſal. lix. 29. *Let their eyes be darkened, that they may not ſee.* So the

angel ſmote the Sodomites with blindneſs, Gen. xix. 11. and Paul the ſorcerer, Acts xiii. 11. However the ſun ſhineth, it is all one perpetual night unto them that are blind.

SECT. 8.—Anſwerable hereunto, ſpiritual darkneſs may be referred unto two heads: for there is an objective darkneſs, a darkneſs that is on men, and a ſubjective darkneſs, a darkneſs that is in them. The firſt conſiſts in the want of thoſe means whereby alone they may be enlightened in the knowledge of God and ſpiritual things. This is intended, Matth. iv. 16. This means is the word of God, and the preaching of it. Hence it is called a light, Pſal. cxix. 105. and is ſaid to give light, Pſal. xix. 8. or to be *a light ſhining in a dark place*, 2 Pet. i. 19. And it is ſo termed, becauſe it is the outward means of communicating the light of the knowledge of God unto the minds of men. What the ſun is unto the world, as unto things natural, that is the word and the preaching of it unto men as to things ſpiritual. And hence our apoſtle applies what is ſaid of the ſun in the firmament, as to the enlightening of the world, Pſal. xix. 1, 2, 3, 4. unto the goſpel, and the preaching of it, Rom. x. 15, 18.

SECT. 9.—And this darkneſs is upon many in the world, even all unto whom the goſpel is not declared, or by whom it is not received, where it is or hath been ſo. Some I know have entertained a vain imagination about a ſaving revelation of the knowledge of God, by the works of creation and providence, objected to the rational faculties of the minds of men. It is not my purpoſe here to divert unto the confutation of that fancy. Were it ſo, it were eaſy to demonſtrate, that there is no ſaving revelation of the knowledge of God unto ſinners, but as he is in Chriſt reconciling the world unto himſelf: and that ſo he is not made known, but by the word of reconciliation committed unto the diſpenſers of the goſpel. Whatever knowledge therefore of God may be attained by the means mentioned, as

he is the God of nature ruling over men, and requiring obedience from them according to the covenant and law of their creation, yet the knowledge of him, as a God in Chriſt, pardoning ſin, and ſaving ſinners, is attainable by the goſpel only. But this I have proved and confirmed elſewhere.

Sect. 10.—It is the work of the Holy Spirit to remove and take away this darkneſs, which until it is done, no man can ſee the kingdom of God or enter it. And this he doth by ſending the word of the goſpel into any nation, country, place, or city, as he pleaſeth. The goſpel doth not get ground in any place, nor is reſtrained from any place or people, by accident, or by the endeavours of men, but it is ſent and diſpoſed of according to the ſovereign will and pleaſure of the Spirit of God. He gifteth, calls, and ſends men unto the work of preaching it, Acts xiii. 2, 4. and diſpoſeth them unto the places where they ſhall declare it, either by expreſs revelation as of old, Acts xvi. 6, 7, 8, 9, 10. or guides them by the ſecret operations of his providence. Thus the diſpenſation of the light of the goſpel, as to times, places, and perſons, depends on his ſovereign pleaſure, Pſal. cxlvii. 19, 20. Wherefore, although we are to take care and pray much about the continuance of the diſpenſation of the goſpel in any place, and its propagation in others; yet need we not to be over-ſolicitous about it. This work and care the Holy Ghoſt hath taken on himſelf, and will carry it on according to the counſel of God and his purpoſes, concerning the kingdom of Jeſus Chriſt in this world. And thus far the diſpenſation of the goſpel is only a *cauſa ſine qua non*, of the regeneration of men, and the granting of it depends ſolely on the will of the Spirit of God.

Sect. 11.—It is ſubjective darkneſs, which is of more direct and immediate conſideration in this matter, the nature whereof, with what it doth reſpect, and the influence of it on the minds of men, muſt be declared,

before we can rightly apprehend the work of the Holy Spirit, in its removal by regeneration.

This is that whereby the ſcripture expreſſeth the natural depravation and corruption of the minds of men, with reſpect unto ſpiritual things, and the duty that we owe to God according to the tenor of the covenant. And two things muſt be premiſed to our conſideration of it: As,

SECT. 12.—1. That I ſhall not treat of the depravation or corruption of the mind of man by the fall, with reſpect unto things natural, civil, political, or moral, but merely with regard to things ſpiritual, heavenly, and evangelical. It were eaſy to evince, not only by teſtimonies of the ſcripture, but by the experience of all mankind, built on reaſon, and the obſervation of inſtances innumerable, that the whole rational ſoul of man, ſince the fall, and by the entrance of ſin, is weakened, impaired, vitiated, in all its faculties, and all their operations about their proper and natural objects. Neither is there any relief againſt theſe evils, with all thoſe unavoidable perturbations wherewith it is poſſeſſed, and actually diſordered in all its workings, but by ſome ſecret and hidden operation of the Spirit of God, ſuch as he continually exerts in the rule and government of the world. But it is concerning the impotency, defect, depravation, and perverſity of the mind, with reſpect unto ſpiritual things alone, that we ſhall treat at preſent. I ſay then,

SECT. 13.—2. That by reaſon of that vice, corruption, or depravation of the minds of all unregenerate men, which the ſcripture calls darkneſs and blindneſs, they are not able of themſelves, by their own reaſons and underſtandings, however exerciſed and improved, to diſcern, receive, underſtand, or believe ſavingly ſpiritual things, or the myſtery of the goſpel, when and as they are outwardly revealed unto them, without an effectual powerful work of the Holy Spirit creating, or by his almighty power inducing a new ſaving light

into them. * Let it be ſuppoſed that the mind of a man be no way hurt or impaired by any natural defect, ſuch as doth not attend the whole race of mankind, but is perſonal only and accidental; ſuppoſe it free from contracted habits of vice, or voluntary prejudices: yet, upon the propoſal of the doctrine and myſteries of the goſpel, let it be done by the moſt ſkilful maſters of the aſſemblies, with the greateſt evidence and demonſtration of the truth; it is not able of itſelf, ſpiritually and ſavingly to receive, underſtand, and aſſent unto them, without the eſpecial † aid and aſſiſtance, and operation of the Holy Spirit. To evince this truth, we may conſider, in one inſtance, the deſcription given us in the ſcripture of the mind itſelf, and of its operations, with reſpect unto ſpiritual things. This we have, Epheſ. iv. 17, 18. *This I ſay therefore, and teſtify in the Lord, that you henceforth walk not as other Gentiles walk in the vanity of their mind, having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart.* It is of the Gentiles that the apoſtle ſpeaks; but the apoſtle ſpeaks of them, on the account of that

* Quomodo lux incaſſum circumfudit oculos cæcos vel clauſos, ita animalis homo non percipit ea quæ ſunt Dei. Bernhard. Ser. 1. ſup. Cantic.

† Si quis per naturæ vigorem bonum aliquod quod ad ſalutem pertinet vitæ æternæ cogitare ut expedit aut eligere, ſive ſalutari, id eſt, Evangelicæ prædicationi conſentire poſſe confirmat, abſque illuminatione et inſpiratione Spiritus Sancti, qui dat omnibus ſuavitatem conſentiendo et credendo veritati, hæretico fallitur Spiritu. Conc. Araſican. can. 2. can. 7.

Ideo dictum eſt quia nullus hominum illuminatur niſi illo lumine veritatis quod Deus eſt; ne quiſquam putaret ab eo ſe illuminari, a quo aliquid audit ut diſcat, non dico ſi quenquam magnum hominem, ſed nec ſi angelum ei contingat habere Doctorem. Adhibetur enim ſermo veritatis extrinſecus Vocis Miniſterio corporali; verumtamen neque qui plantat eſt aliquid, neque qui rigat, ſed qui incrementum dat Deus. Audit quippe homo dicentem vel Hominem vel Angelum, ſed ut ſentiat et cognoſcat verum eſſe quod dicitur, illo lumine mens ejus intus aſpergitur, quod æternum manet, quod etiam in tenebris lucet. Auguſt. de Peccator. Meritis et Remiſſione. lib. 1. c. 25.

which is common unto all men by nature: for he treats of their condition, with reſpect unto the faculties of their minds and ſouls, wherein there is, as unto the life of God or ſpiritual things, no difference naturally among men; and their operations and effects are for the ſubſtance of them the ſame.

SECT. 14.—Some, indeed, give ſuch an account of this text, as if the apoſtle had ſaid, *do we not live after the heathens, in the vileneſs of thoſe practices, and in their idol worſhip? that long courſe of ſin having blinded their underſtandings, ſo that they ſee not that which by the light of nature they are enabled to ſee, and by that groſs ignorance and obduration of heart, run into all impiety, are far removed from that life which God and nature require of them.* It is ſuppoſed, in this expoſition; (1.) That the apoſtle hath reſpect, in the firſt place, to the practices of the Gentiles, not to their ſtate and condition. (2.) That this practice concerns only their idolatry and idol-worſhip. (3.) That what is here aſcribed unto them, came upon them by a long courſe of ſinning. (4.) That the darkneſs mentioned conſiſts in a not diſcerning of what might be ſeen by the light of nature. (5.) That their alienation from the life of God, conſiſted in running into that impiety which was diſtant or removed from the life that God and nature require. But all theſe ſentiments are ſo far from being contained in the text, as that they are expreſsly contrary unto it. For, (1.) Although the apoſtle doth carry on his deſcription of this ſtate of the Gentiles, unto the vile practices that enſued thereon, ver. 19. Yet it is their ſtate by nature, with reſpect unto the life of God, which is firſt intended by him. This is apparent from what he preſcribes unto Chriſtians in oppoſition thereunto; namely, *The new man, which after God is created in righteouſneſs and true holineſs*, ver. 24. (2.) The vanity mentioned is ſubjective in their minds, and ſo hath no reſpect to idol-worſhip, but as it was an effect thereof. The vanity of their minds is the principle

whereof this walking, be what it will, was the effect and conſequent. (3.) Here is no mention nor intimation of any long courſe of ſinning, much leſs that it ſhould be the cauſe of the other things aſcribed to the Gentiles, whereof, indeed, it was the effect. The deſcription given, is that of the ſtate of all men by nature, as is plain from chap. ii. 1, 2, 3. (4.) The darkneſs here mentioned, is oppoſed unto being light in the Lord, chap. v. 8. which is not mere natural light, nor can any by that light alone diſcern ſpiritual things, or the things that belong to the life of God. (5.) The life of God here is not that life which God and nature require, but that life which God reveals in, requires, and communicates, by the goſpel through Jeſus Chriſt, as all learned expoſitors acknowledge. Wherefore the apoſtle treateth here of the ſtate of men by nature, with reſpect unto ſpiritual and ſupernatural things. And three heads he reduceth all things in man unto: (1.) He mentions τον νουν, the mind. (2.) Την διανοιαν, the underſtanding. And (3.) Την καρδιαν, the heart. And all theſe are one entire principle of all our moral and ſpiritual operations; and are all affected with the darkneſs and ignorance whereof we treat.

Sect. 15.—1. There is ὁ νους, the mind. This is the το ηγεμονικον, the leading and ruling faculty of the ſoul. It is that in us which looketh out after proper objects, for the will and affections to receive and embrace. Hereby we have our firſt apprehenſions of all things, whence deductions are made to our practice. And hereunto is aſcribed ματαιοτης, *vanity*; they walk in the vanity of their mind. Things in ſcripture are ſaid to be vain, which are uſeleſs and fruitleſs. Ματαιος, vain, is from ματην, to no purpoſe, Matth. xv. 9. Hence the apoſtle calls the idols of the Gentiles, and the rites uſed in their worſhip, ματαια, *vain things*, Acts xiv. 15. So he expreſſeth the Hebrew, חבלי שוא, Jonas ii. 8. *lying vanities*; or און, which is as much as αιωφελες, a thing altogether uſeleſs and unprofitable, according to the de-

ſcription given of them, 1 Sam. xii. 21. כי תהו המה התהו אשר לא יועילו ולא יצילו, *Vain things which cannot profit, nor deliver, for they are vain.* There is no profit in, nor uſe of that which is vain. As the mind is ſaid to be vain, or under the power of vanity, two things are intended: (1.) Its natural inclination unto things that are vain; that is, ſuch as are not a proper nor uſeful object unto the ſoul and its affections. It ſeeks about to lead the ſoul to reſt and ſatisfaction, but always unto vain things, and that in great variety. Sin, the world, pleaſures, the ſatisfaction of the fleſh, with pride of life, are the things which it naturally purſues. And, in actings of this nature, a vain mind abounds; it multiplies vain imaginations, like the ſand on the ſea-ſhore. Theſe are called the figments of the hearts of men, Gen. vi. which are found to be only evil continually. Theſe it feigns and frames, abundantly bringing them forth as the earth doth graſs, or as a cloud pours out drops of water. And herein, (2.) It is unſtable: for that which is vain is various, inconſtant, unfixed, light, as a natural mind is; ſo that it is like hell itſelf for confuſion and diſorder; or the whoriſh woman deſcribed by Solomon, Prov. vii. 11, 12. And this hath befallen it by the loſs of that fixed regularity which it was created in. There was the ſame cogitative or imaginative faculty in us in the ſtate of innocency, as there remains under the power of ſin. But then all the actings of it were orderly and regular. The mind was able to direct them all unto the end for which we were made. God was, and would have been, the principal object of them, and all other things in order unto him. But now, being turned off from him, the mind in them engageth in all manner of confuſion; and they all end in vanity or diſappointment. They offer, as it were, their ſervice unto the ſoul, to bring it in ſatisfaction. And, although they are rejected one after another, as not anſwering what they pretend unto, yet they conſtantly ariſe under the ſame

notion, and keep the whole ſoul under everlaſting diſappointments. And from hence it is, that the mind cannot aſſent unto the common principles of religion in a due manner, which yet it cannot deny. This will be further cleared afterwards. Hereon, in converſion unto God, we are ſaid to have our minds renewed, Rom. xii. 2. and to be renewed in the ſpirit of our minds, Epheſ. iv. 23. By the mind, the faculty itſelf is intended, the rational principle in us of apprehenſion, of thinking, diſcourſing, and aſſenting. This is renewed by grace, or brought into another habitude and frame, by the implantation of a ruling, guiding, ſpiritual light in it. The ſpirit of the mind is the inclination and diſpoſition in the actings of it. Theſe alſo muſt be regulated by grace.

SECT. 16.—2. There is the διανοια, the underſtanding. This is the το διακριτικον, the directive, diſcerning, judging faculty of the ſoul, that leads it unto practice. It guides the ſoul in the choice of the notions which it receives by the mind. And this is more corrupt than the mind itſelf: for the nearer things come to practice, the more prevalent in them is the power of ſin. This therefore is ſaid to be darkened. And being ſo, it is wholly in vain to pretend a ſufficiency in it to diſcern ſpiritual things, without a ſupernatural illumination. Light in the diſpenſation of the goſpel ſhines, or caſts out ſome rays of itſelf into this darkened underſtanding of men, but that receives it not, John i. 5.

SECT. 17.—3. There is καρδια, the heart. This, in ſcripture, is το πρακτικον, in the ſoul, the practical principle of operation; and ſo includes the will alſo. It is the actual compliance of the will and affections with the mind and underſtanding, with reſpect unto the objects propoſed by them. Light is received by the mind, applied by the underſtanding, uſed by the heart. Upon this, ſaith the apoſtle, there is πωρωσις, blindneſs. It is not a mere ignorance, or incomprehenſiveneſs of the notions of truth that is intended, but a ſtubborn reſiſ-

tance of light and conviction. An obſtinate and obdurate hardneſs is upon the heart, whence it rejects all the impreſſions that come upon it from notions of truth. And, on theſe conſiderations, men themſelves, before converſion, are ſaid to be darkneſs, Epheſ. v. 8. There may be degrees in a moral privation; but when it is expreſſed in the abſtract, it is a ſign that it is at its height, that it is total and abſolute; and this is ſpoken with reſpect unto ſpiritual and ſaving light only, or a ſaving apprehenſion of ſpiritual truths. There is not in ſuch perſons ſo much as any diſpoſition remaining to receive ſaving knowledge, no more than there is a diſpoſition in darkneſs itſelf to receive light. The mind, indeed, remains a capable ſubject to receive it, but hath no active power nor diſpoſition in itſelf towards it. And therefore, when God is pleaſed to give us a new ability to underſtand and perceive ſpiritual things in a due manner, he is ſaid to give us a new faculty, becauſe of the utter diſability of our minds naturally to receive them, 1 John v. 20. Let vain men boaſt whilſt they pleaſe of the perfection and ability of their rational faculties, with reſpect unto religion, and the things of God; this is the ſtate of them by nature, upon his judgment, that muſt ſtand forever.

SECT. 18.—And by the way, it may not be amiſs to divert here a little unto the conſideratiou of that expoſition which the whole world and all things in it, give unto this text and teſtimony, concerning the minds of natural men being under the power of vanity, for this is the ſpring and inexhauſtible fountain of all that vanity which the world is filled with. There is, indeed, a vanity which is penal, namely, that vexation and diſappointment which men finally meet withal in the purſuit of periſhing things, whereof the wiſe man treats at large in his Eccleſiaſtes. But I intend that ſinful vanity which the mind itſelf produces, and that in all ſorts of perſons, ages, ſexes, and conditions in the world. This ſome of the heathens ſaw, complained of, reproved, and

derided, but yet could never reach to the cauſe of it, nor free themſelves from being under the power of the ſame vanity, though in a way peculiar and diſtinct from the common ſort, as might eaſily be demonſtrated. But the thing is apparent, almoſt all that our eyes ſee, or our ears hear of in the world is altogether vain. All that which makes ſuch a noiſe, ſuch a buſineſs, ſuch an appearance and ſhew among men, may be reduced unto two heads: (1.) The vanity that they bring into the things that are, and that are either good in themſelves, and of ſome uſe, or at leaſt indifferent. So men do variouſly corrupt their buildings and habitations, their trading, their converſation, their power, their wealth, their relations; they join innumerable vanities with them, which render them loathſome and contemptible, and the meaneſt condition to be the moſt ſuitable to rational ſatisfaction. (2.) Men find out, and as it were, create things to be mere ſupporters, countenancers, and nouriſhers of vanity. Such in religion are carnal, pompous ceremonies, like thoſe of the church of Rome, which have no end, but to bring in ſome kind of proviſion for the ſatisfaction of vain minds; ſtage-plays, mimics, with innumerable other things of the ſame nature, which are nothing but theatres for vanity to act itſelf upon. It were endleſs but to mention the common effects of vanity in the world; and men are mightily divided about theſe things. Thoſe engaged in them, think it ſtrange that others run not out into the ſame compaſs of exceſs, and riot with themſelves, ſpeaking evil of them, 1 Pet. iv. 4. They wonder at the perverſe, ſtubborn, and froward humour which befals ſome men, that they delight not in, that they approve not of thoſe things and ways wherein they find ſo great a ſuitableneſs unto their own minds. Others, again, are ready to admire whence it is that the world is mad on ſuch vain and fooliſh things as it is almoſt wholly given up unto. The conſideration we have inſiſted on, gives us a ſatisfactory account of the

grounds and reaſons hereof. The mind of man, by nature, is wholly vain, under the power of vanity, and is an endleſs fruitful womb of all monſtrous births. The world is now growing towards ſix thouſand years old, and yet is no nearer the bottom of the ſprings of its vanity, or the drawing out of its ſupplies, than it was the firſt day that ſin entered into it. New ſins, new vices, new vanities break forth continually; and all is from hence, that the mind of man, by nature, is altogether vain. Nor is there any way or means for putting a ſtop hereunto in perſons, families, cities, nations, but ſo far as the minds of men are cured and renewed by the Holy Ghoſt. The world may alter its ſhape, and the outward appearances of things, it may change its ſcenes, and act its part in new habits and dreſſes, but it will ſtill be altogether vain, ſo long as natural incured vanity is predominant in the minds of men; and this will ſufficiently ſecure them from attaining any ſaving acquaintance with ſpiritual things.

SECT. 19.—Again, it is one of the principal duties incumbent on us to be acquainted with, and diligently to watch over, the remainders of this vanity in our own minds. The ſinful diſtempers of our natures are not preſently cured at once, but the healing and removing of them is carried on by degrees unto the conſummation of the courſe of our obedience in this world. And there are three effects of this natural vanity of the mind in its depraved condition to be found among believers themſelves: (1.) An inſtability in holy duties, as mediation, prayer, and hearing of the word; how ready is the mind to wander in them, and to give entertainment unto vain and fond imaginations, at leaſt unto thoughts and apprehenſions of things unſuited to the duties wherein we are engaged? How difficult is it to keep it up unto an even fixed ſtable frame of acting ſpiritually in ſpiritual things? How is it ready, at every breath, to unbend and let down its intenſion? All we experience or complain of in this

kind, is from the uncured reliques of this vanity. (2.) This is that which inclines and leads men towards a conformity with and unto a vain world, in its cuſtoms, habits, and ordinary converſe, which are all vain and fooliſh. And ſo prevalent is it herein, and ſuch arguments hath it poſſeſſed itſelf withal to give it countenance, that in many inſtances of vanity it is hard to give a diſtinction between them and the whole world that lies under the power of it. Profeſſors, it may be, will not comply with the world in the things before-mentioned, that have no other uſe nor end, but merely to ſupport, act, and nouriſh vanity; but from other things which being indifferent in themſelves, are yet filled with vanity in their uſe; how ready are many for a compliance with the courſe of the world which lieth in evil, and paſſeth away? (3.) It acts itſelf in fond and fooliſh imaginations, whereby it ſecretly makes proviſion for the fleſh and the luſts thereof; for they all generally lead unto ſelf-exaltation and ſatisfaction. And theſe, if not carefully checkt, will proceed to ſuch an exceſs as greatly to taint the whole ſoul. And, in theſe things, lies the principal cauſe and occaſion of all other ſins and miſcarriages. We have therefore no more important duty incumbent on us, than mightily to oppoſe this radical diſtemper. It is ſo alſo to attend diligently unto the remedy of it. And this conſiſts (1.) In an holy fixedneſs of mind, and an habitual inclination unto things ſpiritual, which is communicated unto us by the Holy Ghoſt, as ſhall be afterwards declared, Epheſ. iv. 23, 24. (2.) In the due and conſtant improvement of that gracious principle. (1.) By conſtant watchfulneſs againſt the minds acting itſelf in vain, fooliſh, unprofitable imaginations, ſo far at leaſt that vain thoughts may not lodge in us. (2.) By exerciſing it continually unto holy ſpiritual meditations, *minding always the things that are above*, Col. iii. 3. (3.) By a conſtant conſcientious humbling of our ſouls, for all the vain actings of our minds that we do obſerve;

all which might be uſefully enlarged on, but that we muſt return.

SECT. 20.—The minds of men unregenerate being thus depraved and corrupted, being thus affected with darkneſs, and thereby being brought under the power of vanity, we may yet farther conſider what other effects and conſequents are on the ſame account aſcribed unto it. And the mind of man, in this ſtate, may be conſidered; either (1.) As to its diſpoſitions and inclinations. (2.) As to its power and actings, with reſpect unto ſpiritual ſupernatural things.

(1.) As to its diſpoſitions, it is (from the darkneſs deſcribed) perverſe and depraved, whereby men are alienated from the life of God, Epheſ. iv. 18. for this alienation of men from the divine life, is from the depravation of their minds. Hence are they ſaid to be alienated and enemies in their minds by wicked works, or by their minds in wicked works, being fixed on them, and under the power of them, Col. i. 21. And that we may the better underſtand what is intended hereby, we may conſider both what is this life of God, and how the unregenerate mind is alienated from it.

SECT. 21.—1. All life is from God. The life which we have in common with all other living creatures is from him, Acts xvii. 28. Pſal. civ. 30. And, (2.) That peculiar vital life which we have by the union of the rational ſoul with the body is from God alſo, and that in an eſpecial manner, Gen. ii. 7. Job x. 12. But neither of theſe are any where called the life of God. But it is an eſpecial life unto God which is intended, and ſundry things belong thereunto, or ſundry things are applied unto the deſcription of it: (1.) It is the life which God requireth of us, that we may pleaſe him here, and come to the enjoyment of him hereafter. The life of faith and ſpiritual obedience by Jeſus Chriſt, Rom. i. 17. Gal. ii. 20. *I live by the faith of the Son of God*, Rom. vi. 7. (2.) It is that life which God worketh in us, not naturally by his power, but ſpiritually by

his grace; and that both as to the principle and all the vital acts of it, Ephes. ii. 1, 5. Phil. ii. 13. (3.) It is that life whereby God liveth in us, that is, in and by his Spirit through Jesus Christ, Gal. ii. 20. Christ liveth in me, and where the Son is, there is the Father; whence also this life is said to be hid with him in God, Col. iii. 3. (4.) It is the life whereby we live to God, Rom. vi. 7. whereof God is the supreme and absolute end, as he is the principal efficient cause of it. And two things are contained herein: (1.) That we do all things to his glory. This is the proper end of all the acts and actings of this life, Rom. xiv. 7, 8. (2.) That we design in and by it, to come unto the eternal enjoyment of him, as our blessedness and reward, Gen. xv. 1. (5.) It is the life whereof the gospel is the law and rule, John vi. 68. Acts v. 20. (6.) A life, all whose fruits are holiness and spiritual evangelical obedience, Rom. vi. 22. Phil. i. 11. Lastly; It is a life that dieth not, that is not obnoxious unto death, eternal life, John xvii. 3. These things contain the chief concerns of that peculiar spiritual heavenly life, which is called the life of God.

SECT. 22.—2. The carnal mind is alienated from this life; it hath no liking of it, no inclination to it, but carrieth away the whole soul with an aversation from it. And this alienation or aversation appears in two things: (1.) In its unreadiness and unaptness to receive instructions in and about the concernments of it. Hence are men dull and slow of heart to believe, Luke xxiv. 25. Νωθροι ταις ακοαις, Heb. v. 11, 12. Heavy in hearing, and slow in the apprehension of what they hear. So are all men towards what they do not like, but have an aversation from. This God complains of in the people of old; *My people are foolish, they have not known me; they are sottish children, and have none understanding; they are wise to do evil, but to do good they have no knowledge*, Jer. iv. 22. (2.) In the choice and preferring of any other life before it. The first choice a

natural mind makes, is of a life in ſin and pleaſure; which is but a death, a death to God, 1 Tim. v. 6. James v. 5. a life without the law, and before it comes, Rom. vii. 9. This is the life which is ſuited to the carnal mind, which it deſires, delights in, and which willingly it would never depart from. Again, if, by afflictions or convictions, it be in part or wholly forced to forſake and give up this life, it will chuſe, magnify, and extol a moral life, a life in, by and under the law, though at the laſt it will ſtand it in no more ſtead than the life of ſin and pleaſure, which it hath been forced to forgo, Rom. ix. 32. chap. x. 3. The thoughts of this ſpiritual life, this life of God, it cannot away with; the notions of it are uncouth, the deſcription of it is unintelligible, and the practice of it either odious folly or needleſs ſuperſtition. This is the diſpoſition and inclination of the mind towards ſpiritual things, as it is corrupt and depraved.

SECT. 23.—2. The power alſo of the mind, with reſpect unto its actings toward ſpiritual things may be conſidered. And this, in ſhort, is none at all, in the ſenſe which ſhall be explained immediately, Rom. v. 6. for this is that which we ſhall prove concerning the mind of a natural man, or of a man in the ſtate of nature; however it may be excited and improved, under thoſe advantages of education and parts which it may have received; yet is not able, hath not a power of its own, ſpiritually and ſavingly, or in a due manner, to receive, embrace, and aſſent unto ſpiritual things, when propoſed unto it in the diſpenſation and preaching of the goſpel, unleſs it be renewed, enlightened, and actuated by the Holy Ghoſt.

SECT. 24.—This the apoſtle plainly aſſerts, 1 Cor. ii. 14. *The natural man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.*

(1.) The ſubject ſpoke of is Ψυχικος ἀνθρωπος, *animalis*

homo, the natural man, he who is a natural man. This epithete is in the ſcripture oppoſed unto πνευματικος, *ſpiritual*, 1 Cor. xv. 44. Jud. 15. where Ψυχικοι are deſcribed by πνευμα μη ἐχοντες, ſuch *as have not the Spirit of God.* The foundation of this diſtinction, and the diſtribution of men into theſe two ſorts thereby, is laid in that of our apoſtle, 1 Cor. xv. 45. ἐγενετο ὁ πρωτος ἀνθρωπος Ἀδαμ εις ψυχην ζωσαν, ὁ ἐσχατος Ἀδαμ εις πνευμα ζωοποιουν. *The firſt Adam was made a living ſoul;* hence every man who hath no more but what is traduced from him, is called ψυχικος; he is a *living ſoul*, as was the firſt Adam; and the laſt Adam is made a quickening ſpirit. Hence he that is of him, partaker of his nature, that derives from him, is πνευματικος, a *ſpiritual man.* The perſon therefore here ſpoken of, or ψυχικος, is one that hath all that is or can be derived from the firſt Adam, one endowed with a rational ſoul, and who hath the uſe and exerciſe of all its rational faculties,

Sect. 25.—Some, who look upon themſelves almoſt ſo near advancements, as to countenance them in magiſterial dictates, and ſcornful reflections upon others, tell us, that by this natural man, a man given up to his pleaſures, and guided by bruitiſh affections, and no other is intended; one that gives himſelf up to the government of his inferior faculties. But no rational man, no one that will attend unto the dictates of reaſon, is at all concerned in this aſſertion. But how is this proved? If we are not content with bare affirmations, we muſt at length be ſatisfied with railing and lying, and all ſorts of reproaches. But the apoſtle in this chapter, diſtributes all men living into πνευματικοι and ψυχικοι, *ſpiritual* and *natural.* He who is not a ſpiritual man, be he who and what he will, be he as rational as ſome either preſume themſelves to be, or would beg of the world to believe that they are, is a natural man. The ſuppoſition of a middle ſtate of men is abſolutely deſtructive of the whole diſcourſe of the apoſtle as to its proper deſign. Beſides, this of ψυχικος ἀνθρωπος is the

beſt and ſofteſt term that is given in the ſcripture to unregenerate men, with reſpect unto the things of God; and there is no reaſon why it ſhould be thought only to expreſs the worſt ſort of them thereby. The ſcripture terms not men peculiarly captivated unto bruitiſh affections, ἀνθρωποι ψυχικοι, natural men, but rather ἀλογα ζωα φυσικα, 2 Pet. ii. 12. *natural brute beaſts.* And Auſtin gives us a better account of this expoſition, Tractat. 98. in Johan. *Animalis homo, i. e. qui ſecundum hominem ſapit, animalis dictus ab anima, carnalis a carne, quia ex anima et carne conſtat omnis homo, non percipit ea quæ ſunt Spiritus Dei, i. e. quid gratia credentibus conferat crux Chriſti.* And another; *Carnales dicimur, quando totos nos voluptatibus damus; Spirituales, quando Spiritum Sanctum prævium ſequimur; id eſt, cum ipſo ſapimus inſtruente, ipſo ducimur auctore. Animales reor eſſe Philoſophos qui proprios cogitatus putant eſſe Sapientiam, de quibus recte dicitur, animalis autem homo non recipit ea quæ ſunt Spiritus, ſtultitia quippe eſt ei.* Hieronim. *Comment. in Epiſt. ad* Gal. cap. 5. And another, Ψυχικος ἐσιν ὁ το παν τοις λογισμοις της ψυ χης διδυς, ϗ μη νομιζων ἀνω θεν τινος δεισθαι βοηθειας, ὁπερ ἐσιν ἀνοσας, ϗ γαρ ἐδωκεν αυτην ὁ Θεος ἱνα μανθανη, ϗ δε χηται το παρ ἀυτυ; ὐκ ἱνα ἑαυτη ἀυτην ἀρκειν νομιζη. Κι γαρ ὀι ὀφθαλμοι καλοι ϗ χρησιμοι; ἀλλ' ἐαν βυλονται χωρις φωτος ὁραν, ὐδεν ἀυτυς το καλλος ὀινησεν, ὐδε ἡ ὀικεια, ἰσχυς, ἀλλα ϗ παραβλαψει. Ὀυτω τοινυν ἡ ψυ χη ἐαν βουληθη χωρις πνευματος βλεπειν, ϗ εμποδον ἑαυτη γενεθη. Chryſoſt. in 1 Cor. ii. 15. *The natural man is he who aſcribes all things to the power of the reaſonings of the mind, and doth not think that he ſtands in need of aid from above, which is madneſs: for God hath given the ſoul that it ſhould learn and receive what he beſtows, or what is from him, and not ſuppoſe that it is ſufficient of itſelf, or to itſelf. Eyes are beautiful and profitable; but if they would ſee without light, this beauty and power will not profit but hurt them. And the mind if it would ſee* (ſpiritual things) *without the Spirit of God, it doth but enſnare itſelf.* And it is a ſottiſh ſuppoſition, that there are a ſort of

unregenerate rational men, who are not under the power of corrupt affections in and about ſpiritual things; ſeeing the carnal mind is enmity againſt God. This therefore is the ſubject of the apoſtle's propoſition, namely, a natural man, every one that is ſo, that is no more but ſo, that is, every one who is not a ſpiritual man, is not one who hath received the Spirit of Chriſt, ver. 11, 12. one that hath the ſpirit of a man enabling him to ſearch and know the things of a man, or to attain wiſdom in things natural, civil, or political.

Sect. 26.—2dly, There is in the words a ſuppoſition of the propoſal of ſome things unto the mind of this natural man: for the apoſtle ſpeaks with reſpect unto the diſpenſation and preaching of the goſpel, whereby that propoſal is made, ver. 4, 7. and theſe things are τα τυ πνευματος τυ Θευ; *the things of the Spirit of God;* which are variouſly expreſſed in this chapter. ver. 7. They are called the *wiſdom of God in a myſtery, the hidden wiſdom that God hath ordained.* ver. 12. The things *that are freely given unto us of God.* ver. 16. The *mind of Chriſt.* ver. 2. *Jeſus Chriſt and him crucified.* And ſundry other ways to the ſame purpoſe. Theſe are in the goſpel, and belong to the preaching of it, precepts innumerable concerning moral duties to be obſerved towards God, ourſelves, and other men. And all theſe have a coincidence with, and a ſuitableneſs unto the inbred light of nature, becauſe the principles of them all are indelibly ingrafted therein. Theſe things being, in ſome ſenſe, the things of a man, may be known by the *ſpirit of a man that is in him,* ver. 11. Howbeit they cannot be obſerved and practiſed according to the mind of God, without the aid and aſſiſtance of the Holy Ghoſt. But theſe are not the things peculiarly here intended, but the myſteries, which depend on more ſovereign ſupernatural revelation, and that wholly. Things *that eye hath not ſeen, nor ear heard, nor have they entered into the heart of man to conceive,* ver. 9. Things of God's ſovereign counſel, whereof there were no im-

preſſions in the mind of man in his firſt creation, ſee Epheſ. iii. 8, 9, 10, 11.

SECT. 27.—3dly. That which is affirmed of the natural man, with reſpect unto theſe ſpiritual things, is doubly expreſſed: (1.) By οὐ δέχεται, *he receiveth them not.* (2.) By οὐ δύναται γνῶναι, *he cannot know them.* In this double aſſertion: (1.) A power of receiving ſpiritual things is denied, *he cannot know them.* He cannot receive them. As Rom. vii. 8. *The carnal mind is not ſubject to the law of God, neither indeed can be;* and the reaſon hereof is ſubjoined; becauſe they are ſpiritually diſcerned, a thing which ſuch a perſon hath no power to effect. (2.) A will of rejecting them is implied. He receiveth them not, for the reaſon hereof is, becauſe they are fooliſhneſs unto him. They are repreſented unto him under ſuch a notion, as that he will have nothing to do with them. (3.) Actually, (and that both becauſe he cannot, and becauſe he will not,) he receives them not. The natural man neither can, nor will, nor doth receive the things of the Spirit of God; is altogether uncapable of giving them admiſſion in the ſenſe to be explained.

To clear and free this aſſertion from objections it muſt be obſerved:

SECT. 28.—1. That it is not the mere * literal ſenſe of doctrines or propoſitions of truth that is intended: for inſtance, that Jeſus Chriſt was crucified, mentioned by the apoſtle, ver. 2. is a propoſition, whoſe ſenſe and importance any natural man may underſtand, and aſſent unto its truth, and ſo be ſaid to receive it. And all the doctrines of the goſpel may be taught and declared, in propoſitions and diſcourſes, the ſenſe and meaning where-

* Firmiſſime tene et nullatenus dubites, poſſe quidem hominem, quem nec ignorantia literarum, neque aliqua prohibet imbecillitas aut adverſitas, verba ſanctæ legis et Evangelii legere ſive ex ore cujuſdum prædicatoris audire; ſed ut quod audit percipiat etiam corde, ut mandata Dei facere velit, nemo poteſt niſi quem Deus gratia ſua præveniret, data divinitus bona voluntate et virtute. Augnſt. de fide ad Petrum cap. 32.

of a natural man may underſtand. And in the due inveſtigation of this ſenſe, and judging thereon concerning truth and falſehood, lies that uſe of reaſon in religious things, which ſome would ignorantly confound with an ability of diſcerning ſpiritual things in themſelves, and their own proper nature. This, therefore, is granted; but it is denied that a natural man can receive the things themſelves. There is a wide difference between the mind's receiving doctrines notionally, and its receiving the things taught in them really. The firſt a natural man can do. It is done by all, who by the uſe of outward means, do know the doctrine of the ſcripture, in diſtinction from ignorance, falſehood and error. Hence, men unregenerate are ſaid to know the way of righteouſneſs, 2 Pet. ii. 21. that is, notionally and doctrinally; for really, ſaith our apoſtle, they cannot. Hereon they profeſs that they know God, that is the things which they are taught concerning him and his will, *whilſt in works they deny him, being abominable and diſobedient*, Tit. i. 16. Rom. ii. 17, 18. In the latter way they only receive ſpiritual things, in whoſe minds they are ſo implanted as to produce their real and proper effects, Rom. xii. 2. Epheſ. iv. 22, 23, 24. And there are two things required unto the receiving of ſpiritual things really, and as they are in themſelves:

Sect. 29.—(1.) That we diſcern, aſſent unto them, and receive them, under an apprehenſion of their conformity and agreeableneſs to the wiſdom, holineſs, and righteouſneſs of God, 1 Cor. i. 23, 24. The reaſon why men receive not Chriſt crucified, as preached in the goſpel, is becauſe they ſee not a conſonancy in it unto the divine perfections of the nature of God. Neither can any receive it until they ſee in it an expreſſion of divine power and wiſdom. This therefore is required unto our receiving the things of the Spirit of God in a due manner; namely, that we ſpiritually ſee and diſcern their anſwerableneſs unto the wiſdom, goodneſs, and holineſs of God, wherein lies the principal reſt and

ſatisfaction of them that really believe. This a natural man cannot do.

2. That we diſcern their ſuitableneſs unto the great ends for which they are propoſed as the means of accompliſhing. Unleſs we ſee this clearly and diſtinctly, we cannot but judge them weakneſs and fooliſhneſs. Theſe ends being the glory of God in Chriſt, with our deliverance from a ſtate of ſin and miſery, with a tranſlation into a ſtate of grace and glory; unleſs we are acquainted with theſe things, and the aptneſs and fitneſs, and power of the things of the Spirit of God to effect them, we cannot receive them as we ought; and this a natural man cannot do. And from theſe conſiderations, unto which ſundry others of the like nature might be added, it appears how and whence it is, that a natural man is not capable of the things of the Spirit of God.

SECT. 29.—Secondly, it muſt be obſerved that there is, or may be, a twofold capacity or ability of receiving, knowing or underſtanding, ſpiritual things in the mind of a man.

1. There is a natural power conſiſting in the ſuitableneſs, and proportionableneſs of the faculties of the ſoul, to receive ſpiritual things in the way that they are propoſed unto us. This is ſuppoſed in all the exhortations, promiſes, precepts, and threatenings of the goſpel: for in vain would they be propoſed unto us, had we not rational minds and underſtandings to apprehend their ſenſe, uſe, and importance; and alſo meet ſubjects for the faith, grace, and obedience which are required of us. None pretend that men are in their converſion to God, like ſtocks and ſtones, or brute beaſts that have no underſtanding: For, although the work of our converſion is called a turning of ſtones into children of Abraham: becauſe of the greatneſs of the change, and becauſe of ourſelves we contribute nothing thereunto: yet, if we were every way as ſuch, as to the capacity of our natures, it would not become the wiſdom of God

to apply the means mentioned for effecting of that work. God is ſaid, indeed, herein to give us an underſtanding, 1 John v. 20. but the natural faculty of the underſtanding is not thereby intended, but only the renovation of it by grace, and the actual exerciſe of that grace in apprehending ſpiritual things. There are two adjuncts of the commands of God: (1.) That they are equal. (2.) That they are eaſy, or not grievous. The former they have from the nature of the things commanded, and the fitneſs of our minds to receive ſuch commands, Ezek. xxviii. 25. The latter they have from the diſpenſation of the Spirit and grace of Chriſt, which renders them not only poſſible unto us, but eaſy for us.

Sect. 30.— * Some pretend, that whatever is required of us, or preſcribed unto us in a way of duty, that we have a power in and of ourſelves to perform. If by this power they intend no more, but that our minds, and the other rational faculties of our ſouls, are fit and meet, as to their natural capacity, for and unto ſuch acts, as wherein thoſe duties do conſiſt, it is freely granted: for God requires nothing of us, but what muſt be acted in our minds and wills, and which they are naturally meet and ſuited for. But if they intend ſuch an active power and ability, as being excited by the motives propoſed unto us, can of itſelf anſwer the commands of God in a due manner; they deny the corruption of our nature by the entrance of ſin, and render the grace of Chriſt uſeleſs, as ſhall be demonſtrated.

* Magnum aliquid Pelagiani ſe ſcire putant quando dicunt, non Juberet Deus quod ſit non poſſe ab homine fieri, quis hoc neſciat? ſed ideo Jubet aliqua quæ non poſſumus ut noverimus quid ab illo petere debeamus. Ipſa enim eſt quæ orando impetrat, quod lex imperat. Auguſt. de Grat. et lib. Arbit. cap. 19

Mandando impoſſibilia non prævaricatores Deus homines fecit ſed humiles, ut omne os obturetur et reus fiat totus mundus Deo; accipientes igitur mandatum, et ſentientes defectum clamabimus ad cælum et miſerabitur noſtri Deus. Bernard. Serm. 50. in Cantic.

2. There is, or may be, a power in the mind to diſcern ſpiritual things, whereby it is ſo able to do it, as that it can immediately exerciſe that power in the ſpiritual diſcerning of them upon their due propoſal unto it, that is ſpiritually; as a man that hath a viſive faculty ſound and entire, upon the due propoſal of viſible objects unto him, can diſcern and ſee them. This power muſt be ſpiritual and ſupernatural: for whereas to receive ſpiritual things, ſpiritually, is ſo to receive them as really, to believe them with faith divine and ſupernatural, to love them, with divine love, to conform the whole ſoul and affection unto them, Rom. vi. 17. 2 Cor. iii. 18. no natural man hath power ſo to do. This is that which is denied in this place by the apoſtle: wherefore between the natural capacity of the mind, and the act of ſpiritual diſcerning, there muſt be an interpoſition of an effectual work of the Holy Ghoſt, enabling it thereunto, 1 John v. 20. 1 Cor. iv. 6.

SECT. 31.—Of the aſſertion thus laid down and explained the apoſtle gives a double reaſon; the firſt taken from the nature of the things to be known, with reſpect unto the mind and underſtanding of a natural man, the other from the way or manner whereby alone ſpiritual things may be acceptably diſcerned.

1. The firſt reaſon taken from the nature of the things themſelves with reſpect unto the mind, is, that they are fooliſhneſs. In themſelves they are the wiſdom of God, 2 Cor. ii. 7. Effects of the wiſdom of God, and thoſe which have the impreſs of the wiſdom of God upon them; and when the diſpenſation of them was ſaid to be fooliſhneſs, the apoſtle contends not about it, but tells them however it is the fooliſhneſs of God, 1 Cor. i. 15. which he doth to caſt contempt on all the wiſdom of men, whereby the goſpel is deſpiſed: and they are the hidden wiſdom of God; ſuch an effect of divine wiſdom as no creature could make any diſcovery of, Epheſ. iii. 9, 10. Job xxviii. 20, 21, 22. And they are the wiſdom of God in a myſtery, or full of deep myſterious

wiſdom. But to the natural man they are fooliſhneſs, not only although they are the wiſdom of God, but peculiarly becauſe they are ſo, and as they are ſo; for the carnal mind is enmity againſt God. Now that is eſteemed fooliſhneſs, which is looked on either as weak and impertinent, or as that which contains or expreſſeth means and ends diſproportionate, or as that which is undeſirable in compariſon of what may be ſet up in competition with it, or is on any other conſideration not eligible, or to be complied with on the terms whereon it is propoſed. And for one or other, or all of theſe reaſons, are ſpiritual things, namely, thoſe here intended, wherein the wiſdom of God in the myſtery of the goſpel doth conſiſt, fooliſhneſs unto a natural man; which we ſhall demonſtrate by ſome inſtances.

Sect. 32.—(1.) That they were ſo unto the learned philoſophers of old, both our apoſtle doth teſtify, and the known experience of thoſe firſt ages of the church makes evident, 1 Cor. i. 22, 23, 26, 27, 28. Had ſpiritual things been ſuited unto the minds or reaſons of natural men, it could not be, but that thoſe who had moſt improved their minds, and were raiſed unto the higheſt exerciſe of their reaſons, muſt much more readily have received and embraced the myſteries of the goſpel, than thoſe who were poor, illiterate, and came many degrees behind them in the exerciſe and improvement thereof. So we ſee it is, as to the reception of any thing in nature or morality, which being of any worth, is propoſed unto the minds of men; they are embraced ſooneſt by them that are wiſeſt and know moſt. But here things fell quite otherwiſe; they were the wiſe, the knowing, the rational, the learned men of the world, that made the greateſt and longeſt oppoſition unto ſpiritual things; and that expreſsly and avowedly, becauſe they were fooliſhneſs unto them, and that on all the accounts before-mentioned; and their oppoſition unto them they managed with pride, ſcorn, and contempt, as they thought fooliſh things ought to be handled.

SECT. 33.—The profound ignorance and confidence, whence it is that ſome of late are not aſhamed to preach and print, that it was the learned, rational, wiſe part of mankind, as they were eſteemed or profeſſed of themſelves; the philoſophers, and ſuch as under their conduct pretended unto a life according to the dictates of reaſon, who firſt embraced the goſpel, as being more diſpoſed unto its reception than others, cannot be ſufficiently admired or deſpiſed. Had they once conſidered what is ſpoken unto this purpoſe in the New Teſtament, or knew any thing of the entrances, growth, or progreſs of Chriſtian religion in the world, they would themſelves be aſhamed of this folly. But every day in this matter, *Prodeunt Oratores novi, ſtulti adoleſcentuli*, who talk confidently, whilſt they know neither what they ſay, nor whereof they do affirm.

SECT. 34.—The principal myſteries of the goſpel, or the ſpiritual things intended, are by many looked on and rejected as fooliſh, becauſe falſe and untrue: though indeed they have no reaſon to think them falſe, but becauſe they ſuppoſe them fooliſh; and they fix upon charging them with falſity, to countenance themſelves in judging them to be folly. Whatever concerns the incarnation of the Son of God, the ſatisfaction that he made for ſin and ſinners; the imputation of his righteouſneſs unto them that believe; the effectual working of his grace in the converſion of the ſouls of men, which, with what belongs unto them, comprize the greateſt part of the ſpiritual things of the goſpel, are not received by many, becauſe they are falſe as they judge. And that which induceth them ſo to determine, is becauſe they look on them as fooliſh, and unſuited unto the rational principles of their minds.

SECT. 35.—3. Many plainly ſcoff at them, and deſpiſe them as the moſt contemptible notions that mankind can exerciſe their reaſons about. Such were of old propheſied concerning, 2 Pet. iii. 3, 4. and things at this day are come to that paſs. The world ſwarms with

ſcoffers at ſpiritual things, as thoſe which are unfit for rational, noble, generous ſpirits to come under a ſenſe or power of, becauſe they are ſo fooliſh. But theſe things were we foretold of, that when they came to paſs, we ſhould not be troubled or ſhaken in our minds. Yea, the atheiſm of ſome, is made a means to confirm the faith of others.

Sect. 36.—It is not much otherwiſe with ſome, who yet dare not engage into an open oppoſition to the goſpel with them before-mentioned: for they profeſs the faith of it, and avow a ſubjection to the rules and laws of it. But the things declared in the goſpel may be reduced unto two heads, as was before obſerved: (1.) Such as conſiſt in the confirmation, direction, and improvement of the moral principles and precepts of the law of nature. (2.) Such as flow immediately from the ſovereign will and wiſdom of God, being no way communicated unto us, but by ſupernatural revelation only. Such are all the effects of the wiſdom and grace of God, as he was in Chriſt reconciling the world unto himſelf; the offices of Chriſt, his adminiſtration of them, and diſpenſation of the Spirit, with the eſpecial evangelical ſupernatural graces and duties which are required in us with reſpect thereunto. The firſt ſort of theſe things many will greatly praiſe, and highly extol. And they will declare how conſonant they are to reaſon, and what expreſſions ſuitable unto them may be found in the ancient philoſophers. But it is evident that herein alſo they fall under a double inconvenience: for, (1.) moſtly they viſibly tranſgreſs what they boaſt of as their rule, and that above others: for where ſhall we meet with any, at leaſt with many of theſe ſort of men, who in any meaſure comply with that modeſty, humility, meekneſs, patience, ſelf-denial, abſtinence, temperance, contempt of the world, love of mankind, charity, and purity, which the goſpel requires under this head of duties? Pride, ambition, inſatiable deſires after earthly advantages and promotions, ſcoffing, ſcorn, and contempt of

others, vanity of converſe, envy, wrath, revenge, railing, are none of the moral duties required in the goſpel. And, (2.) No pretence of an eſteem for any one part of the goſpel, will ſhelter men from the puniſhment due to the rejection of the whole, by whom any eſſential part of it is refuſed. And this is the condition of many. The things which moſt properly belong to the myſteries of the goſpel, or the unſearchable riches of the grace of God in Jeſus Chriſt, are fooliſhneſs unto them; and the preaching of them is called canting and folly. And ſome of theſe, although they go not ſo far as the friar at Rome, who ſaid, "That St. Paul fell into great exceſſes in theſe things;" yet they have dared to accuſe his writings of darkneſs and obſcurity, for no other reaſon, ſo far as I can underſtand, but becauſe he inſiſts on the declaration of theſe ſpiritual myſteries. And it is not eaſy to expreſs what contempt and reproach is caſt by ſome preachers on the preaching of them. But it is not amiſs that ſome have proclaimed their own ſhame herein, and have left it on record to the abhorrency of poſterity.

SECT. 37.—5. The event of the diſpenſation of the goſpel manifeſteth, that the ſpiritual things of it are fooliſhneſs to the moſt; for, as ſuch, are they rejected by them: Iſa. liii. 1, 2, 3. Suppoſe a man of good reputation for wiſdom and ſobriety, ſhould go unto others, and inform them, and that with earneſtneſs, evidence of love to them, and care for them, with all kind of motives to beget a belief of what he propoſeth, that by ſuch ways as he preſcribeth, they may exceedingly increaſe their ſubſtance in this world, until they exceed the wealth of kings, a thing that the minds of men in their contrivance and deſigns are intent upon; if, in this caſe, they follow not his advice, it can be for no other reaſon, but becauſe they judge the things propoſed by him, to be no way ſuited or expedient unto the end promiſed, that is to be fooliſh things; and this is the ſtate of things with reſpect unto the myſteries of the goſpel.

Men are informed in and by the ways of God's appointment, how great and glorious they are, and what bleſſed conſequents there will be of a ſpiritual reception of them. The beauty and excellency of Chriſt, the ineſtimable priviledge of divine adoption, the great and precious promiſes made unto them that do believe; the glory of the world to come; the neceſſity and excellency of holineſs and goſpel-obedience unto the attaining of everlaſting bleſſedneſs, are preached unto men, and preſſed on them with arguments and motives filled with divine authority and wiſdom: yet, after all this, we ſee, how few eventually do apply themſelves with any induſtry to receive them, or at leaſt actually do receive them; *for many are called, but few are choſen.* And the reaſon is, becauſe indeed unto their darkened minds, theſe things are fooliſhneſs, whatſoever they pretend unto the contrary.

Sect. 38.—Secondly; As the inſtance foregoing compriſeth the reaſons why a natural man will never receive the things of the Spirit of God, ſo the apoſtle adds a reaſon why he cannot; and that is taken from the manner whereby alone they may be uſefully and ſavingly received, which they cannot attain unto; becauſe they are ſpiritually diſcerned. In this whole chapter he inſiſts on an oppoſition between a natural and a ſpiritual man, natural things and ſpiritual things, natural light and knowlege and ſpiritual. The natural man he informs us, will, by a natural light, diſcern natural things. The things of a man knoweth the ſpirit of a man. And the ſpiritual man by a ſpiritual light, received from Jeſus Chriſt, diſcerneth ſpiritual things: for none knoweth the things of God, but the Spirit of God, and he to whom he will reveal them. This ability the apoſtle denies unto a natural man. And this he proves, (1.) Becauſe it is the work of the Spirit of God, to endow the minds of men with that ability, which there were no need of, in caſe men had it of themſelves by nature. And, (2.) (as he ſhews plentifully elſewhere) the light it-

ſelf, whereby alone ſpiritual things can be ſpiritually diſcerned, is wrought, effected, created in us, by an almighty act of the power of God, 2 Cor. iv. 6.

SECT. 39.—From theſe things premiſed it is evident, that there is a twofold impotency on the minds of men with reſpect unto ſpiritual things; (1.) That which immediately affects the mind, a natural impotency whence it cannot receive them, for want of light in itſelf. (2.) That which affects the mind by the will and affections, a moral impotency, whereby it cannot receive the things of the Spirit of God, becauſe unalterably it will not; and that becauſe from the unſuitableneſs of the object unto its will and affections, and the mind by them, they are fooliſhneſs unto it.

SECT. 40.—(1.) There is in unregenerate men a * natural impotency, through the immediate depravation of the faculties of the mind, or underſtanding, whereby a natural man is abſolutely unable, without an eſpecial renovation by the Holy Ghoſt, to diſcern ſpiritual things in a ſaving manner. Neither is this impotency, although abſolutely and naturally inſuperable, and although it have in it alſo the nature of a puniſhment, any excuſe or alleviation of the ſin of men when they receive not ſpiritual things, as propoſed unto them; for although it be our miſery, it is our ſin; it is the miſery of our perſons, and the ſin of our natures: as by it there is an inconformity in our minds to the mind of God, it is our ſin; as it is a conſequent of the corruption of our nature by the fall, it is an effect of ſin; and as it expoſeth us unto all the enſuing evil of ſin and unbelief, it is both the puniſhment and cauſe of ſin. And no man can plead his ſin or fault, as an excuſe of another ſin in any kind.

* In nullo gloriandum, quia nihil noſtrum eſt, Cyprian. lib. 3. ad Quirin.

Fide perdita, ſpe relicta, intelligentia obcæcata, voluntate captiva, homo qua in ſe reparatur non invenit.—Lib. 1 de Vocat. Gent. cap. 3.

Quicunque tribuit ſibi bonum quod facit, etiamſi nihil videtur mali manibus operari, jam cordis innocentiam perdidit, in quo ſe largitori bonorum prætulit —Hieron. in Prov. cap. 16.

This impotency is natural; becauſe it conſiſts in the deprivation of the light and power that was originally in the faculties of our minds or underſtandings, and becauſe it can never be taken away or cured but by an immediate communication of a new ſpiritual power and ability unto the mind itſelf by the Holy Ghoſt in its renovation, ſo curing the depravation of the faculty itſelf. And this is conſiſtent with what was before declared, the natural power of the mind to receive ſpiritual things: for that power reſpects the natural capacity of the faculties of our minds: this impotency the depravation of them with reſpect unto ſpiritual things.

Sect. 41.—2. There is in the minds of unregenerate perſons a moral impotency, which is reflected on them greatly from the will and affections, whence the mind never will receive ſpiritual things; that is, it will always and unchangeably reject and refuſe them, and that becauſe of various luſts, corruptions, and prejudices invincibly fixed in them, cauſing them to look on them as fooliſhneſs. Hence it will come to paſs that no man ſhall be judged and periſh at the laſt day merely on the account of his natural impotency. Every one to whom the goſpel hath been preached, and by whom it is refuſed, ſhall be convinced of poſitive actings in their minds, rejecting the goſpel for the love of ſelf, ſin, and the world. This our Saviour tells the Jews, that *no man can come unto him unleſs the Father draw him*, John vi. 44. Such is their natural impotency, that they cannot, nor is it to be cured but by an immediate divine inſtruction or illumination; as it is written, *they ſhall be all taught of God*, ver. 45. But this is not all; he tells them elſewhere, *you will not come unto me that you may have life*, John v. 40. The preſent thing in queſtion was not the power or impotency of their minds, but the obſtinacy of their wills and affections, which men ſhall principally be judged upon at the laſt day. For this is the condemnation, that light is come into the world, and

men loved darkneſs rather than light, becauſe *their deeds are evil*, John iii. 19. Hence it follows:

(3.) That the will and affections being more corrupted than the underſtanding, as is evident from their oppoſition unto, and defeating of its manifold convictions, no man doth actually apply his mind to the receiving of the things of the Spirit of God to the utmoſt of that ability which he hath: for all unregenerate men are invincibly impeded therein, by the corrupt ſtubbornneſs and perverſeneſs of their wills and affections. There is not in any of them a due improvement of the capacity of their natural faculties, in the uſe of means, for the diſcharge of their duty towards God herein. And what hath been pleaded, may ſuffice for the vindication of this divine teſtimony, concerning the diſability of the mind of man in the ſtate of nature, to underſtand and receive the things of the Spirit of God in a ſpiritual and ſaving manner, howeverthey are propoſed unto it; which thoſe who are otherwiſe minded may deſpiſe whilſt they pleaſe, but are no way able to anſwer or evade.

SECT. 42.—And hence we may judge of that paraphraſe and expoſition of this place which one hath given of late; "But ſuch things as theſe, they that are led "only by the light of human reaſon, the learned phi- "loſophers, &c. do abſolutely deſpiſe, and ſo hearken "not after the doctrine of the goſpel, for it ſeems fol- "ly to them. Nor can they by any ſtudy of their own "come to the knowledge of them; for they are only "to be had by underſtanding the propheſies of the ſcrip- "ture, and other ſuch means which depend on di- "vine revelation, the voice from heaven, deſcent of "the Holy Ghoſt, miracles," &c. (1.) The natural man is here allowed to be the rational man, the learned philoſopher, one walking by the light of human reaſon, which complies not with their exception to this teſtimony, who would have only ſuch an one, as is ſenſual, and given up unto brutiſh affections to be intended.

But yet neither is there any ground (though ſome countenance be given to it by Hierom) to fix this interpretation unto that expreſſion. If the apoſtle may be allowed to declare his own mind, he tells us, that he intends every one of what ſort and condition ſoever, who hath not received the Spirit of Chriſt. (2.) ὁ δεχεται, is paraphraſed by, doth abſolutely deſpiſe; which neither the word here, nor elſewhere, nor its diſpoſal in the preſent connexion will allow of, or give countenance unto. The apoſtle, in the whole diſcourſe, gives an account why ſo few received the goſpel, eſpecially of thoſe who ſeemed moſt likely ſo to do, being wiſe and learned men; and the goſpel being no leſs than the wiſdom of God. And the reaſon hereof he gives from their diſability to receive the things of God, and their hatred of them, or oppoſition to them, neither of which can be cured but by the Spirit of Chriſt. (3.) The apoſtle treats not of what men could find out by any ſtudy of their own, but of what they did, and would do, and could do no otherwiſe, when the goſpel was propoſed, declared, and preached unto them. They did not, they could not, receive, give aſſent unto, or believe the ſpiritual myſteries therein revealed. (4.) This preaching of the goſpel unto them, was accompanied with, and managed with thoſe evidences mentioned; namely, the teſtimonies of the propheſies of ſcripture, miracles, and the like, in the ſame way and manner, and unto the ſame degree, as it was towards them by whom it was received and believed. In the outward means of revelation and its propoſition, there was no difference. (5.) The proper meaning of ὁ δεχεται *receiveth not*, is given us in the enſuing reaſon and explanation of it; ὁ δυναται γνωναι, *he cannot know them;* that is, unleſs he be ſpiritually enabled thereunto by the Holy Ghoſt. And this is farther confirmed in the reaſon ſubjoined, becauſe they are ſpiritually diſcerned. And to wreſt this unto the outward means of revelation, which is directly deſigned to expreſs the internal manner of the mind's re-

ception of things revealed, is to wreſt the ſcripture at pleaſure. How much better doth the deſcription given by Chryſoſtom of a natural and ſpiritual man, give light unto, and determine the ſenſe of this place. Ψυχικος ἀνθρωπος, ὁ δια σαρκα ζων, καὶ μηπω φωτισθεις τον νουν δια πνευματος, ἀλλα μονην την ἐμφυτον καὶ ανθρωπινην συνεσιν ἐχων, ἐν ταῖς ἁπαντων ψυχαις ἐμβαλλει ὁ δημιουργος. "*A natural man is he who lives* "*in or by the fleſh, and hath not his mind as yet enlight-* "*ened by the Spirit; but only hath that inbred human* "*underſtanding which the Creator hath endued the minds* "*of all men withal.*" And ὁ πνευματικος; ὁ δια πνευμα ζων φωτισθεις τον νουν. Δια πνευματος, ὃ μονην την ἐμφυτον καὶ ανθρωπινην συνεσιν ἐχων, ἀλλα μαλλον την χαρισθεισαν πνευματικην, ἐν ταῖς πιστων ψυχαις ἐμβαλλει το ἁγιον πνευμα. "*The ſpiritual man is he* "*who liveth by the Spirit, having his mind enlightened* "*by him; having not only an inbred human underſtand-* "*ing, but rather a ſpiritual underſtanding beſtowed on* "*him graciouſly; which the Holy Ghoſt endues the minds* "*of believers withal.*" But we proceed.

SECT. 43.—Having cleared the impotency to diſcern ſpiritual things ſpiritually, that is in the minds of natural men by reaſon of their ſpiritual blindneſs, or that darkneſs which is in them; it remains that we conſider what is the power and efficacy of this darkneſs to keep them in a conſtant and unconquerable averſation from God and the goſpel. To this purpoſe ſome teſtimonies of ſcripture muſt be alſo conſidered: for, notwithſtanding all other notions and diſputes in this matter, for the moſt part compliant with the inclinations and affections of corrupted nature, by them muſt our judgments be determined, and into them is our faith to be reſolved. I ſay then, that this ſpiritual darkneſs hath a power over the minds of men to alienate them from God; that is, this which the ſcripture ſo calleth, is not a mere privation, with an impotency in the faculty enſuing thereon; but a depraved habit, which powerfully, and as unto them in whom it is, unavoidably influenceth their wills and affections into an oppoſition unto ſpiritual

things; the effects whereof the world is visibly filled withal at this day. And this I shall manifest first in general, and then in particular instances. And, by the whole, it will be made to appear, that not only the act of believing and turning unto God, is the sole work and effect of grace, which the Pelagians did not openly deny, and the Semi-pelagians did openly grant; but also that all power and ability for it, properly so called, is from grace also.

Sect. 44.—(1.) Col. i. 13. We are said to be delivered ἐκ της ἐξουσιας του σκοτους; from the power of darkness. The word signifies such a power as consists in authority or rule, that bears sway, and commands them who are obnoxious unto it. Hence the sins of men, especially those of a greater guilt than ordinary, are called works of darkness, Ephes. v. xi. not only such as are usually perpetrated in the dark, but such as the darkness also of mens minds doth incline them unto and naturally produce. That also which is here called the power of darkness, is called the power of Satan, Acts xxvi. 18. For I acknowledge that it is not only or merely the internal darkness, or blindness of the minds of men in the state of nature that is here intended, but the whole state of darkness, with what is contributed thereunto by Satan and the world. This the prophet speaks of, Isa. lx. 2. *Behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee.* Such a darkness it is as nothing can dispel, but the light of the Lord arising on and in the souls of men; but all is resolved into eternal darkness: for Satan hath no power in men, nor authority over them, but what he hath by means of this darkness. For by this alone doth that prince of the power of the air work effectually in the children of disobedience, Ephes. ii. 2. Hereby doth he seduce, pervert, and corrupt them; nor hath he any way to fortify and confirm their minds against the gospel, but by increasing this blindness or darkness in them, 2 Cor. iv. 4.

SECT. 45.—An evidence of the power and efficacy of this darkneſs, we may find in the devil himſelf. The apoſtle Peter tells us, that the angels who ſinned are *kept unto judgment, under chains of darkneſs*, 2 Pet. ii. 4. It is plain that there is an illuſion in the words unto the dealings of men with ſtubborn and hainous malefactors. They do not preſently execute them upon their offences, nor when they are firſt apprehended: they muſt be kept unto a ſolemn day of trial and judgment. But yet, to ſecure them that they make no eſcape, they are bound with chains which they cannot deliver themſelves from. Thus God deals with fallen angels: for although yet they go to and fro in the earth, and walk up and down in it, as alſo in the air, in a ſeeming liberty, and at their pleaſure, yet are they under ſuch chains as ſhall ſecurely hold them unto the great day of their judgment and execution. That they may not eſcape their appointed doom, they are held in chains of darkneſs: they are always ſo abſolutely and univerſally under the power of God, as that they are not capable of the vanity of a thought for the ſubducting themſelves from under it. But whence it is, that in all their wiſdom, experience, and long-continued proſpect which they have had of their future eternal miſery, none of them ever have attempted, or ever will, a mitigation of their puniſhment or deliverance from it, by repentance and compliance with the will of God? This is alone from their own darkneſs, in the chains whereof they are ſo bound; that although they believe their own everlaſting ruin, and tremble at the vengeance of God therein, yet they cannot but continue in their courſe of miſchief, diſobedience, and rebellion. And although natural men are not under the ſame obdurateneſs with them, as having a way of eſcape and deliverance provided for them, and propoſed unto them which they have not; yet this darkneſs is no leſs effectual to bind them in a ſtate of ſin, without the powerful illumination of the Holy Ghoſt, than it is in the devils themſelves. And this may be farther mani-

feſted by the conſideration of the inſtances wherein it puts forth its efficacy in them.

Sect. 46.—Firſt; It fills the mind with enmity againſt God, and all the things of God; Col. i. 21. *You were enemies in your minds;* Rom. viii. 7. *The carnal mind is enmity againſt God, it is not ſubject unto the law of God, neither indeed can it be.* And the carnal mind there intended, is that which is in every man who hath not received, who is not made partaker of the Spirit of God, in a peculiar ſaving manner, as is at large declared in the whole diſcourſe of the apoſtle, ver. 5, 6, 9, 10, 11. So that the pretence is vain and directly contradictory to the apoſtle, that it is only one ſort of fleſhly ſenſual unregenerate men whom he intends. This confidence, not only in perverting, but openly oppoſing of the ſcripture, is but of a late date, and that which few of the ancient enemies of the grace of God did riſe up unto. Now God in himſelf is infinitely good and deſirable. *How great is his goodneſs! How great is his beauty!* Zech. ix. 17. There is nothing in him but what is ſuited to draw out, to anſwer and fill the affections of the ſoul. Unto them that know him, he is the only delight, reſt, and ſatisfaction. Whence then doth it come to paſs, that the minds of men ſhould be filled and poſſeſſed with enmity againſt him? Enmity againſt, and hatred of him who is abſolute and infinite goodneſs, ſeem incompatible unto our human affections. But they ariſe from this darkneſs, which is the corruption and depravation of our nature; by the ways that ſhall be declared.

Sect. 47.—It is pretended and pleaded by ſome in theſe days, that upon an apprehenſion of the goodneſs of the nature of God, as manifeſted in the works and light of nature, men may, without any other advantages, love him above all, and be accepted with him. But as this would render Chriſt and the goſpel, as objectively propoſed, if not uſeleſs, yet not indiſpenſibly neceſſary, ſo I deſire to know how this enmity againſt God,

which the minds of all natural men are filled withal, if we may believe the apoſtle, comes to be removed and taken away, ſo as that they ſhould love him above all, ſeeing theſe things are abſolute extremes, and utterly irreconcileable? This muſt be either by the power of the mind itſelf upon the propoſal of God's goodneſs unto it, or by the effectual operation in it, and upon it, of the Spirit of God. Any other way is not pretended unto; and the latter is that which we contend for. And as to the former, the apoſtle ſuppoſeth the goodneſs of God, and the propoſal of this goodneſs of God unto the minds of men; not only as revealed in the works of nature, but alſo in the law and goſpel, and yet affirms that the carnal mind which is in every man, is enmity againſt him. And in enmity there is neither diſpoſition nor inclination to love. In ſuch perſons there can be no more true love of God, than is conſiſtent with enmity to him and againſt him.

SECT. 48.—All diſcourſes therefore about the acceptance they ſhall find with God, who love him above all for his goodneſs, without any farther communications of Chriſt, or the Holy Spirit unto them, are vain and empty, ſeeing there never was, nor ever will be, any one dram of ſuch love unto God in the world. For whatever men may fancy concerning the love of God, where this enmity ariſing from darkneſs is unremoved by the Spirit of grace and love, it is but a ſelf-pleaſing with thoſe falſe notions of God which this darkneſs ſuggeſts unto them. With theſe they either pleaſe themſelves, or are terrified, as they repreſent things to their corrupt reaſon and fancies. Men in this ſtate, deſtitute of divine revelation, did of old ſeek after God, Acts xvii. 27. as men groping in the dark. And although they did, in ſome meaſure, find him, and know him, ſo far as that from the things that were made, they came to be acquainted with his *eternal power and Godhead*, Rom. i. 20, 21. yet he was ſtill abſolutely unto them the unknown God, Acts xvii. 23. whom they ignorantly

worſhipped; that is, they directed ſome worſhip to him in the dedication of their altars, but knew him not; ὃν ἀγνοοῦντες εὐσεβεῖτε. And that they entertained all of them falſe notions of God, is from hence evident, that none of them, either by virtue of their knowledge of him, did free themſelves from groſs idolatry, which is the greateſt enmity unto him; or did not countenance themſelves in many impieties or ſins, from thoſe notions they had received of God and his goodneſs, Rom. i. 20, 21. The iſſue of their diſquiſitions after the nature of God was, that they glorified him not, but became vain in their imaginations, and their fooliſh hearts were darkened. Upon the common principles of the firſt being and the chiefeſt good, their fancy or imaginations raiſed ſuch notions of God, as pleaſed and delighted them, and drew out their affections, which was not indeed unto God and his goodneſs, but unto the effect and product of their own imaginations. And hence it was, that thoſe that had the moſt raiſed apprehenſions concerning the nature, being, and goodneſs of God, with the higheſt expreſſions of a conſtant admiration of him, and love unto him, when by any means the true God indeed was declared unto them as he hath revealed himſelf, and as he will be known, theſe great admirers and lovers of divine goodneſs were conſtantly the greateſt oppoſers of him, and enemies unto him. And an uncontroulable evidence this is, that the love of divine goodneſs, which ſome do fancy, in perſons deſtitute of ſupernatural revelation and other aids of grace, was, in the beſt of them, placed on the products of their own imaginations, and not on God himſelf.

Sect. 49.—But, omitting them, we may conſider the effects of this darkneſs working by enmity in the minds of them who have the word preached unto them; even in theſe, until effectually prevailed on by victorious grace, either cloſely or openly it exerts itſelf. And however they may be doctrinally inſtructed in true no-

tions concerning God and his attributes; yet, in the application of them unto themſelves, or in the conſideration of their own concernment in them, they always err in their hearts. All the practical notions they have of God tend to alienate their hearts from him; and that either by contempt, or by an undue dread or terror. For ſome apprehend him ſlow and regardleſs of what they do, at leaſt one that is not ſo ſeverely diſpleaſed with them, as that it ſhould be neceſſary for them to ſeek a change of their ſtate and condition. They think that God is ſuch an one as themſelves, Pſal. l. 21. at leaſt that he doth approve them, and will accept them, although they ſhould continue in their ſins. Now this is a fruit of the higheſt enmity againſt God, though palliated with the pretence of the moſt raiſed notions and apprehenſions of his goodneſs. For, as it is an hainous crime to imagine an outward ſhape of the divine nature, and that God is like to men or beaſts, the height of the ſin of the moſt groſs idolaters, Rom. i. 23. Pſal cvi. 20. ſo it is a ſin of an higher provocation, to conceive him ſo far like unto beſtial men, as to approve and accept of them in their ſins. But this falſe notion of God, even when his nature and will are objectively revealed in the word, this darkneſs doth and will maintain in the minds of men, whereby they are made obſtinate in their ſin to the uttermoſt. And where this fails, it will, on the other hand, repreſent God all fire and fury, inexorable and intractable. See Micah vi. 6. Iſa. xxxiii. 14. Gen. iv. 13.

SECT. 50.—Moreover, this darkneſs fills the mind with enmity againſt all the ways of God. For as the carnal mind is enmity againſt God, ſo it is not ſubject unto his law, neither can ſo be. So the apoſtle informs us, that men are alienated from the life of God, or diſlike the whole way and work of living unto him, by reaſon of the ignorance and blindneſs that is in them, Epheſ. iv. 18. and it eſteems the whole rule and meaſure of it to be fooliſhneſs, 1 Cor. xviii. 20. But I muſt not too

long inſiſt on particulars, although in theſe days wherein ſome are ſo apt to boaſt in proud ſwelling words of vanity, concerning the power and ſufficiency of the mind, even with reſpect unto religion and ſpiritual things, it cannot be unſeaſonable to declare what is the judgment of the Holy Ghoſt, plainly expreſſed in the ſcriptures in this matter; and one teſtimony thereof will be of more weight with the diſciples of Jeſus Chriſt, than a thouſand declamations to the contrary.

SECT. 51.—Secondly; This darkneſs fills the mind with wills or perverſe luſts that are directly contrary to the will of God, Epheſ. ii. 3. There are θελήματα διανοιων, the wills or luſts of the mind; that is, the habitual inclinations of the mind unto ſenſual objects. It minds earthly things, Phil. iii. 19. As hence the mind itſelf is ſaid to be fleſhly, Col. ii. 18. As unto ſpiritual things, it is born of the fleſh, and is fleſh. It likes, favours, approves of nothing but what is carnal, ſenſual, and vain. Nothing is ſuited unto it, but what is either curious, or needleſs, or ſuperſtitious, or ſenſual and earthly. And therefore are men ſaid to walk in the vanity of their minds. In the whole courſe of their lives they are influenced by a predominant principle of vanity. And, in this ſtate, the thoughts and imaginations of the mind are always ſet on work to provide ſenſual objects for this vain and fleſhly frame; hence are they ſaid to be evil continually, Gen. vi. 5. This is the courſe of a darkened mind. Its vain frame or inclination, the fleſhly will of it, ſtirs up vain thoughts and imaginations; it *minds the things of the fleſh*, Rom. viii. 5. Theſe thoughts fix on, and repreſent unto the mind objects ſuited unto the ſatisfaction of its vanity and luſt. With theſe the mind committeth folly and lewdneſs, and the fleſhly habit thereof is thereby heightened and confirmed; and this multiplies imaginations of its own kind, whereby men inflame themſelves, Iſa. lvii. 5. waxing worſe and worſe. And the particular bent of

theſe imaginations doth anſwer the predominancy of any eſpecial luſt in the heart or mind.

SECT. 52.—It will be objected, that although theſe things are ſo in many, eſpecially in perſons that are become profligate in ſin, yet proceeding from their wills and corrupt ſenſual affections, they argue not an impotency in the mind to diſcern and receive ſpiritual things; but notwithſtanding theſe enormities of ſome, the faculty of the mind is ſtill endued with a power of diſcerning, judging and believing ſpiritual things in a due manner.

Anſw. 1. We do not now diſcourſe concerning the weakneſs and diſability of the mind in and about theſe things, which is, as it were, a natural impotency, like blindneſs in the eyes, which hath been both explained and confirmed before. But it is a moral diſability, and that as unto all the powers of nature invincible, as unto the right receiving of ſpiritual things, which enſues on that corrupt depravation of the mind in the ſtate of nature that the ſcripture calls darkneſs or blindneſs, which we intend.

(2.) Our preſent teſtimonies have ſufficiently confirmed, that all the inſtances mentioned, do proceed from the depravation of the mind. And whereas this is common unto, and equal in all unregenerate men, if it produce not in all effects to the ſame degree of enormity, it is from ſome beams of light, and ſecret convictions from the Holy Spirit, as we ſhall afterwards declare.

(3.) Our only aim is to prove the indiſpenſible neceſſity of a ſaving work of illumination on the mind, to enable it to receive ſpiritual things ſpiritually, which appears ſufficiently from the efficacy of this darkneſs whence a man hath no ability to diſentangle or ſave himſelf, for alſo;

SECT. 53.—Thirdly; It fills the mind with prejudices againſt ſpiritual things, as propoſed unto them in the goſpel. And from theſe prejudices it hath neither light nor power to extricate itſelf. No ſmall part of its

depravation conſiſts in its readineſs to embrace them, and pertinacious adherence unto them. Some few of theſe prejudices may be inſtanced.

(1.) The mind, from the darkneſs that is in it, apprehends that ſpiritual things, the things of the goſpel, as they are propoſed, have an utter inconſiſtency with true contentment and ſatisfaction. Theſe are the things which all men by various ways do ſeek after. This is the ſcent and chace which they ſo eagerly purſue in different tracts, and paths innumerable. Something they would attain or arrive unto, which ſhould ſatisfy their minds, and fill their deſires. And this commonly before they have had any great conſideration of the propoſals of the goſpel, they ſuppoſe themſelves in the way at leaſt unto, by thoſe little taſtes of ſatisfaction unto their luſts, which they have obtained in the ways of the world. And theſe hopeful beginnings they will not for forgo. Iſa. lvii. 10. *Thou art wearied in the greatneſs of thy way; yet ſaidſt thou not, there is no hope; thou haſt found the life of thine hand, therefore thou waſt not grieved.* They are ready oft-times to faint in the purſuit of their luſts, becauſe of the diſappointments which they find in them, or the evils that attend them. For which way ſoever they turn themſelves in their courſe, they cannot but ſee, or ſhrewdly ſuſpect, that the end of them is, or will be vanity and vexation of ſpirit. But yet they give not over the purſuit wherein they are engaged; they ſay not, there is no hope. And the reaſon hereof is, becauſe they find the life of their hand. Something or other comes in daily, either from the work that they do, or the company they keep, or the expectation they have, which preſerves their hope alive, and makes them unwilling to forego their preſent condition. They find it to be none of the beſt, but do not think there can be a better. And therefore their only deſign is to improve or to thrive in it. If they might obtain more mirth, more wealth, more ſtrength and health, more aſſurance of their lives, more power, more honour, more ſuita-

ble objects unto their ſenſual deſires, then they ſuppoſe it would be better than it is; but as for any thing which differeth from theſe in the whole kind, they can entertain no reſpect for it. In this ſtate and condition, ſpiritual things, the ſpiritual myſterious things of the goſpel, are propoſed unto them. At firſt view they judge that theſe things will not aſſiſt them in the purſuit or improvement of their carnal ſatisfactions. And ſo far they are in the right, they judge not amiſs. The things of the goſpel will give neither countenance nor help to the luſts of men. Nay, it is no hard matter for them to come to a diſcovery, that the goſpel being admitted in the power of it, will crucify and mortify thoſe corrupt affections, which hitherto they have been given up to the purſuit of. For this it plainly declares, Col. iii. 1, 2, 3, 4, 5. Tit. ii. 11, 12.

SECT. 54.—There are but two things, wherein men ſeeking after contentment and ſatisfaction are concerned. Firſt, the objects of their luſts or deſires, and then thoſe luſts and deſires themſelves. The former may be conſidered in their own nature, ſo they are indifferent, or as they are capable of being abuſed to corrupt and ſinful ends. In the firſt way, as the goſpel condemns them not, ſo it adds nothing to them unto thoſe by whom it is received. It gives not men more riches, wealth, or honour, than they had before in the world. It promiſes no ſuch thing unto them that do receive it, but rather the contrary. The latter conſideration of them, it condemns and takes away. And for the deſires of men themſelves, the avowed work of the goſpel is to mortify them. And hereby the naturally corrupt revelation which is between theſe deſires and their objects, is broken and diſſolved. The goſpel leaves men, unleſs upon extraordinary occaſions, their names, their reputations, their wealth, their honours, if lawfully obtained and poſſeſſed. But the league that is between the mind and theſe things in all natural men muſt be broken. They muſt no more be looked on as the chief-

eſt good, or in the place thereof, nor as the matter of ſatisfaction, but muſt give place to ſpiritual, unſeen, eternal things. This ſecretly alienates the carnal mind, and a perjudice is raiſed againſt it, as that which would deprive the ſoul of all its preſent ſatisfaction, and offers nothing in the room of them that is ſuitable to any of its deſires and affections. For, by reaſon of the darkneſs that it is under the power of, it can neither diſcern the excellency of the ſpiritually and heavenly things which are propoſed unto it, nor have any affections whereunto they are proper and ſuited, ſo that the ſoul ſhould go forth after them. Hereby this prejudice becomes invincible in their ſouls. They neither do, nor can, nor will admit of thoſe things which are utterly inconſiſtent with all things wherein they hope or look for ſatisfaction. And men do but pleaſe themſelves with dreams and fancies, who talk of ſuch a reaſonableneſs and excellency in goſpel-truths, as that the mind of a natural man will diſcern ſuch a ſuitableneſs in them unto itſelf, ſo as thereon to receive and embrace them. Nor do any, for the moſt part, give a greater evidence of the prevalency of the darkneſs and enmity that is in carnal minds againſt the ſpiritual things of the goſpel, as to their life and power, than thoſe who moſt pride and pleaſe themſelves in ſuch diſcourſes.

Sect. 55.—2dly; The mind, by this darkneſs, is filled with prejudices againſt the myſtery of the goſpel in a peculiar manner. The hidden ſpiritual wiſdom of God in it, as natural men cannot receive, ſo they do deſpiſe it; and all the parts of its declaration they look upon as empty and unintelligible notions. And this is that prejudice whereby this darkneſs prevails in the minds of men, otherwiſe knowing and learned; it hath done ſo in all ages, and in none more effectually than in that which is preſent. But there is a ſacred, myſterious ſpiritual wiſdom in the goſpel, and the doctrine of it. This is fanatical, chimerical, and fooliſh to the wiſeſt in the world, whilſt they are under the power of this dark-

neſs. To demonſtrate the truth hereof, is the deſign of the apoſtle Paul, 1 Cor. i. and ii. For he directly affirms that the doctrine of the goſpel is the wiſdom of God in a myſtery; that this wiſdom cannot be diſcerned nor underſtood by the wiſe and learned men of the world who have not received the Spirit of Chriſt; and therefore that the things of it are weakneſs and fooliſhneſs unto them. And that which is fooliſh is to be deſpiſed; yea, folly is the only object of contempt. And hence we ſee, that ſome, with the greateſt pride, ſcorn, and contempt imaginable, do deſpiſe the purity, ſimplicity, and whole myſtery of the goſpel, who yet profeſs they believe it. But to clear the whole nature of this prejudice, ſome few things may be diſtinctly obſerved.

SECT. 56.—(1.) There are two ſorts of things declared in the goſpel: firſt, ſuch as are abſolutely its own, that are proper and peculiar unto it; ſuch as have no footſteps in the law or in the light of nature, but are of a pure revelation peculiar to the goſpel. Of this nature are all things concerning the love and will of God in Chriſt Jeſus; the myſtery of his incarnation, of his offices and whole mediation, of the diſpenſation of the Spirit, and our participation thereof, and our union with Chriſt thereby; our adoption, juſtification and effectual ſanctification thence proceeding: in brief, every thing that belongs unto the purchaſe and application of ſaving-grace is of this ſort. Theſe things are purely and properly evangelical, peculiar to the goſpel alone. Hence the apoſtle Paul, unto whom the diſpenſation of it was committed, puts that eminency upon them, that in compariſon he reſolved to inſiſt on nothing elſe in his preaching, 1 Cor. ii. 2. And to that purpoſe doth he deſcribe his miniſtry, Epheſ. iii. 7. 8, 9, 10, 11.

SECT. 57.—(2.) There are ſuch things declared and enjoined in the goſpel, as have their foundation in the law and light of nature. Such are all the moral duties which are taught therein. And two things may be ob-

ſerved concerning them: (1.) That they are, in ſome meaſure, known unto men *aliunde* from other principles. The inbred concreated light of nature doth, though obſcurely, teach and confirm them. So the apoſtle, ſpeaking of mankind in general, ſaith, το γνωστον τυ Θευ φανερον ἐστιν ἐν αυτοις, Rom. i. 19. *That which may be known of God, is manifeſted in themſelves.* The eſſential properties of God rendring our moral duty to him neceſſary, are known by the light of nature; and by the ſame light are men able to make a judgment of their actions, whether they be good or evil, Rom. ii. 14, 15. And this is all the light which ſome boaſt of, as they will one day find to their diſappointment. (2.) There is on all men an obligation unto obedience anſwerable to their light concerning theſe things. The ſame law and light which diſcovereth theſe things, doth alſo enjoin their obſervance. Thus is it with all men antecedently unto the preaching of the goſpel unto them.

In this eſtate the goſpel ſuperadds two things unto the minds of men: (1.) It directs us unto a right performance of theſe things, from a right principle, by a right rule, and to a right end and purpoſe, ſo that they and we, in them, may obtain acceptance with God. Hereby it gives them a new nature, and turns moral duties into evangelical obedience. (2.) By a communication of that ſpirit which is annexed unto its diſpenſation, it ſupplies us with ſtrength for their performance, in the manner it preſcribes.

Sect. 58.—Hence it follows, that this is the method of the goſpel; Firſt, It propoſeth and declareth things which are properly and peculiarly its own. So the apoſtle ſets down the conſtant entrance of his preaching, 1 Cor. xv. 3. It reveals its own myſteries to lay them as the foundation of faith and obedience. It inlays them in the mind, and thereby conforms the whole ſoul unto them; ſee Rom. vi. 17. Gal. iv. 19. Tit. ii. 11, 12. 1 Cor. iii. 11. 2 Cor. iii. 18. This foundation being laid, without which it hath, as it were, nothing to do with the ſouls of men, nor will proceed unto any other

thing, with them by whom this its firſt work is refuſed, it then grafts all duties of moral obedience on this ſtock of faith in Chriſt Jeſus. This is the method of the goſpel, which the apoſtle Paul obſerveth in all his epiſtles. Firſt, he declares the myſteries of faith that are peculiar to the goſpel, and then deſcends unto thoſe moral duties which are regulated thereby.

But the prejudice we mentioned inverts the order of theſe things. Thoſe who are under the power of it, when on various accounts they give admittance unto the goſpel in general, yet they fix their minds firſtly and principally on the things which have their foundation in the law and light of nature. Theſe they know and have ſome acquaintance with in themſelves, and therefore cry them up, although not in their proper place, nor to their proper end. Theſe they make the foundation according to the place which they held in the law of nature and covenant of works; whereas the goſpel allows them to be only neceſſary ſuperſtructions on the foundation. But reſolving to give unto moral duties the preeminence in their minds, they conſider afterwards the peculiar doctrines of the goſpel with one or other of theſe effects: For, (1.) Some in a manner wholly deſpiſe them, reproaching thoſe by whom they are ſingularly profeſſed. What is contained in them, is of no importance in their judgment, compared with the more neceſſary duties of morality which they pretend to embrace; and to acquit themſelves of the trouble of a ſearch into them, reject them as unintelligible or unneceſſary. Or, (2.) They will, by forced interpretations, enervating the Spirit, and perverting the myſtery of them, ſquare and fit them to their own low and carnal apprehenſions. They would reduce the goſpel, and all the myſteries of it, to their own light, as ſome to reaſon, as others to philoſophy, and other ſciences; and let them, who comply not with their weak and carnal notions of things, expect all the contemptuous reproaches which the proud pretenders unto ſcience and wiſdom of old, caſt

upon the apoſtles and firſt preachers of the goſpel. Hereby advancing morality above the myſtery and grace of the goſpel, they at once reject the goſpel, and deſtroy morality alſo; for, taking it off from its proper foundation, it falls into the dirt, whereof the converſation of the men of this perſuaſion is no ſmall evidence.

Sect. 59.—From this prejudice it is, that the ſpiritual things of the goſpel are by many deſpiſed and contemned. So God ſpake of Ephraim, Hoſ. viii. 12. *I have written to him the great things of the law, but they were counted as a ſtrange thing.* The things intended were רבי תורתי, the great manifold, various things of the law. That which the law was then unto that people, that is the goſpel now unto us. The Torah was the entire means of God's communicating his mind and will unto them, as his whole counſel is revealed unto us by the goſpel. Theſe things he wrote unto them, or made them in themſelves and their revelation plain and perſpicuous. But when all was done, they were eſteemed by them כמו זר, as it alſo the goſpel, a thing foreign and alien unto the minds of men, which they intend not to concern themſelves in. They will heed the things that are cognate unto the principles of their nature, things morally good or evil; but for the hidden wiſdom of God in the myſtery of the goſpel, it is eſteemed by them as a ſtrange thing. And innumerable other prejudices of the ſame nature doth this darkneſs fill the minds of men withal, whereby they are powerfully, and as unto any light or ſtrength of their own, invincibly kept off from receiving of ſpiritual things in a ſpiritual manner.

Sect. 60.—Again, the power and efficacy of this darkneſs in and upon the ſouls of unregenerate men, will be farther evidenced by the conſideration of its eſpecial ſubject, or the nature and uſe of that faculty which is affected with it. This is the mind or underſtanding. Light and knowledge, are intellectual virtues or perfections of the mind; and that in every kind

whatever, whether in things natural, moral, or ſpiritual. The darkneſs whereof we treat, is the privation of ſpiritual light, or the want of it. And therefore are they oppoſed unto one another; *you were darkneſs, but are light in the Lord*, Epheſ. v. 8. It is therefore the mind or underſtanding which is affected with this darkneſs, which is viciated and depraved by it.

Now the mind may be conſidered two ways; (1.) As it is theoretical or contemplative, diſcerning and judging of things propoſed unto it. So it is its office to find out, conſider, diſcern, and apprehend the truth of things. In the caſe before us, it is the duty of the mind to apprehend, underſtand, and receive the truths of the goſpel as they are propoſed unto it, in the manner of, and unto the end of their propoſal. This, as we have manifeſted, by reaſon of its depravation it neither doth nor is able to do, John i. 5. 2 Cor. ii. 14. (2.) It may be conſidered as it is practical, as to the power it hath to direct the whole ſoul, and determine the will unto actual operation according to its light. I ſhall not enquire, at preſent, whether the will, as to the ſpecification of its acts, do neceſſarily follow the determination of the mind or practical underſtanding. I am at no more, but that it is the directive faculty of the ſoul as unto all moral and ſpiritual operations. Hence it follows;

SECT. 61.—(1.) That nothing in the ſoul, not the will and affections, can will, deſire, or cleave unto any good, but what is preſented unto them by the mind, and as it is preſented. That good, whatever it be which the mind cannot diſcover, the will cannot chuſe, nor the affections cleave unto. All their actings about and concerning them are not ſuch as anſwer their duty. This our Saviour directs us to the conſideration of, Mat. vi. 22, 23. *The light of the body is the eye; if therefore thine eye be ſingle, the whole body ſhall be full of light. But if thine eye be evil, the whole body ſhall be full of darkneſs; if therefore the light that is in thee be darkneſs, how great is that darkneſs?* As the eye is naturally the light of the body, or the

means thereof, ſo is the mind unto the ſoul. And if darkneſs be in the eye, not only the eye, but the whole body, is in darkneſs, becauſe in the eye alone is the light of the whole; ſo if the mind be under darkneſs, the whole ſoul is ſo alſo, becauſe it hath no light but by the mind. And hence both is illumination ſometimes taken or the whole work of converſion unto God, and the ſpiritual actings of the mind by the renovation of the Holy Ghoſt, are conſtantly propoſed, as thoſe which precede any gracious actings in the will, heart, and life; as we ſhall ſhew afterwards.

(2.) As the ſoul can no way by any other of its faculties receive, embrace, or adhere unto that good in a ſaving manner, which the mind doth not ſavingly apprehend; ſo, where the mind is practically deceived, or any way captivated under the power of prejudices, the will and the affections can no way free themſelves from entertaining that evil which the mind hath perverſely aſſented unto. Thus, where the mind is reprobate or void of a ſound judgment, ſo as to call good evil, and evil good, the heart, affections, and converſation, will be conformable thereunto, Rom. i. 28, 29. And, in the ſcripture, the deceit of the mind is commonly laid down as the principle of all ſin whatever, 1 Tim. ii. 14. Heb. iii. 12, 13. 2 Cor. xi. 3.

Sect. 62.—And this is a brief delineation of the ſtate of the mind of man whilſt unregenerate, with reſpect unto ſpiritual things. And from what hath been ſpoken, we do conclude that the mind, in the ſtate of nature, is ſo depraved, viciated and corrupted, that it is not able, upon the propoſal of ſpiritual things unto it, in the diſpenſation and preaching of the goſpel, to underſtand, receive, and embrace them in a ſpiritual and ſaving manner, ſo as to have the ſanctifying power of them thereby brought into and fixed in the ſoul, without an internal, eſpecial, immediate, ſupernatural, effectual enlightening act of the Holy Ghoſt; which, what it is, and wherein it doth conſiſt, ſhall be declared.

Life and Death, Natural and Spiritual, Compared.

CHAP. IV.

(1.) *Of death in ſin. All unregenerate men ſpiritually dead.*—(2.) *Spiritual death twofold. Moral.*—(3.) *Metaphorical.*—(4.) *Life natural, what it is, and wherein it conſiſts.*—(5.) *Death natural, with its neceſſary conſequents.*—(6, 7, 8.) *The ſupernatural life of Adam in innocency, in its principle, acts and power.* (9, 10.) *Differences between it and our ſpiritual life in Chriſt.*—(11, 12.) *Death ſpiritual a privation of the life we had in Adam; a negation of the life of Chriſt.*—(13.) *Privation of a principle of all life to God. Spiritual impotency therein.*—(14.) *Differences between death natural and ſpiritual.*—(15, 16, 17.) *The uſe of precepts, promiſes, and threatenings.*—(18, 19, 20, 21.) *No man periſheth merely for want of power.* (22, 23, 24.) *No vital acts in an eſtate of death; the way of the communication of ſpiritual life.*—(25, 26, 27, 28.)—*Of what nature are the beſt works of perſons unregenerate.*—(29.) *No diſpoſition unto ſpiritual life under the power of ſpiritual death.*

Sect. 1. ANother deſcription that the ſcripture gives of unregenerate men as to their ſtate and condition is, that they are ſpiritually dead. And hence, in like manner, it follows, that there is a neceſſity of an internal, powerful, effectual work of the Holy Ghoſt on the ſouls of men, to deliver them out of this ſtate and condition by regeneration. And this principally reſpects their wills and affections, as the darkneſs and blindneſs before deſcribed doth their minds and underſtandings. There is a ſpiritual life, whereby men live unto God: this they being ſtrangers unto, and alienate from, are ſpiritually dead. And this the ſcripture declares concerning all unregenerate perſons, partly in direct words, and partly in other aſſertions of the ſame importance. Of the firſt ſort the teſtimonies are many and expreſs; Epheſ. ii. 1. *You were dead in treſpaſſes and ſins*; ver. 5. *When you were dead in ſins*; Col. ii. 13. *And you being dead in your ſins, and the uncircumciſion of your fleſh*; 2 Cor. v. 14. *If one died for all, then were all dead*; Rom. v. 15. *Through the offence of one many are dead*; ver. 12. *Death paſſed on all men, for that all have ſinned.* And the ſame is aſſerted in the ſecond way, where the recovery and reſtoration of men by the grace of Chriſt is called their quickening, or the beſtowing of a new life upon them; for this ſuppoſeth that they were dead or deſtitute of that life which in this revivification is communicated unto them. For that alone can be ſaid to be quickened, which was dead before. See Epheſ. ii. 5. John v. 21. John vi. 63.

Sect. 2.—This death that unregenerate perſons are under is twofold: (1.) Legal with reference unto the ſentence of the law. The ſanction of the law was, that upon ſin man ſhould die. *In the day thou eateſt thereof thou ſhalt die the death*, Gen. ii. 17. Upon this ſentence Adam and all his poſterity became dead in law, morally dead, or obnoxious unto death penally, and adjudged unto it. This death is intended in ſome of

the places before mentioned; as Rom. v. 12. and it may be alſo, 2 Cor. v. 14. For as Chriſt died, ſo were all dead. He died penally under the ſentence of the law, and all were obnoxious unto death, or dead on that account. But this is not the death which I intend, neither are we delivered from it by regeneration, but by juſtification, Rom. viii. 1.

SECT. 3.—(2.) There is in them a ſpiritual death, called ſo metaphorically, from the analogy and proportion that it bears unto death natural. Of great importance it is to know the true nature hereof, and how by reaſon thereof unregenerate men are utterly diſabled from doing any thing that is ſpiritually good, until they are quickened by the almighty power and irreſiſtible efficacy of the Holy Ghoſt. Wherefore, to declare this aright, we muſt conſider the nature of life and death natural, in alluſion whereunto the ſpiritual eſtate of unregenerate men is thus deſcribed.

SECT. 4.—Life in general, or the life of a living creature is, *Actus Vivificantis in Vivificatum per unionem utriuſque*, the act of a quickening principle on a ſubject to be quickened, by virtue of their union. And three things are to be conſidered in it:

(1.) The principle of life itſelf. And this in man is the rational living ſoul; called נשמת חיים, Gen. ii. 7. *God breathed into his noſtrils the breath of life, and man became a living ſoul.* Having formed the body of man of the duſt of the earth, he deſigned him a principle of life ſuperior unto that of brute creatures, which is but the exurgency and ſpirit of their temperature and compoſition, though peculiarly educed by the formative virtue and power of the Holy Ghoſt, as hath been before declared. He creates for him, therefore, a ſeparate, diſtinct, animating ſoul, and infuſeth it into the matter prepared for its reception. And as he did thus in the beginning of the creation, of the ſpecies or kind of human race in its firſt individuals, ſo he continueth to do the ſame in the ordinary courſe of the

works of his providence for the continuation of it: for having ordained the preparation of the body by generation, he immediately infuſeth into it the living ſoul, the breath of life.

(2.) There is the *Actus primus*, or the quickening act of this principle on the principle quickened in and by virtue of union. Hereby the whole man becomes נפש חיה, a *living ſoul*; Ψυχικος ἀνθρωπος, a perſon *quickened by a vital principle*, and enabled for all naturally vital actions.

(3.) There are the acts of this life itſelf. And they are of two ſorts: (1.) Such as flow from life, as life. (2.) Such as proceed from it, as ſuch a life, from the principle of a rational ſoul. Thoſe of the firſt ſort are natural and neceſſary; as are all the actings, and energies of the ſenſes, of the locomotive faculty, as alſo what belongs unto the receiving and improving of nutriment. Theſe are acts of life; whence the Pſalmiſt proves idols to be dead things, from the want of them; ſo far are they from having a divine life, as that they have no life at all; Pſal. cxv. 4, 5, 6, 7. Theſe are acts of life, as life inſeparable from it, and their end is to preſerve the union of the whole, between the quickening and quickened principles. (2.) There are ſuch acts of life as proceed from the eſpecial nature of this quickening principle. Such are all the elicit, and imperate acts of our underſtandings and wills; all actions that are voluntary, rational, and peculiarly human. Theſe proceed from that ſpecial kind of life, which is given by the eſpecial quickening principle of a rational ſoul.

Sect. 5.—Hence it is evident wherein death natural doth conſiſt. And three things may be conſidered in it: (1.) The ſeparation of the ſoul from the body. Hereby the act of infuſing the living ſoul, ceaſeth unto all its ends: for as a principle of life unto the whole, it operates only by virtue of its union with the ſubject to be quickened by it. (2.) A ceſſation of all vital actings in the quickened ſubject; for that union

from whence they ſhould proceed is diſſolved. (3.) As a conſequent of theſe, there is in the body an impotency for, and an ineptitude unto, all vital operations. Not only do all operations of life actually ceaſe, but the body is no more able to effect them. There remains in it indeed, *Potentia obedientialis*, a paſſive power to receive life again, if communicated unto it by an external efficient cauſe. So the body of Lazarus being dead, had a receptive power of a living ſoul. But an active power to diſpoſe itſelf unto life or vital actions, it hath not.

SECT. 6.—From theſe things we may, by a juſt analogy, collect wherein life and death ſpiritual do conſiſt. And to that end ſome things muſt be previouſly obſerved: As 1: That Adam, in the ſtate of innocency, beſides his natural life, whereby he was a living ſoul, had likewiſe a ſupernatural life with reſpect unto its end, whereby he lived unto God. This is called the life of God, Epheſ. iv. 18.; which men now, in the ſtate of nature, are alienated from; the life which God requires, and which hath God for its object and end. And this life was in him ſupernatural; for although it was concreated in, and with the rational ſoul, as a perfection due unto it, in the ſtate wherein, and with reſpect unto the end for which it was made; yet it did not naturally flow from the principles of the rational ſoul; nor were the principles, faculties, or abilities, of it inſeparable from thoſe of the ſoul itſelf, being only accidental perfections of them, inlaid in them by eſpecial grace. This life was neceſſary unto him, with reſpect unto the ſtate wherein, and the end for which he was made. He was made to live unto the living God, and that in a peculiar manner; to live unto his glory in this world, by the diſcharge of the rational and moral obedience required of him, and to live afterward in his glory, and the eternal enjoyment of him, as his chiefeſt good and higheſt reward. That whereby he was enabled hereunto, was that life of God, which we

are alienated from in the ſtate of nature. 2. In this life, as in life in general, three things are to be conſidered: (1.) Its principle. (2.) Its operation. (3.) Its virtue, or habit, act, and power.

Sect. 7.—There was a quickening principle belonging unto it, for every life is an act of a quickening principle. This in Adam was the image of God, or an habitual conformity unto God, his mind and will; wherein the holineſs and righteouſneſs of God himſelf was repreſented, Gen. i. 26, 27. In this image he was created, or it was concreated with him, as a perfection due to his nature, in the condition wherein he was made. This gave him an habitual diſpoſition unto all duties of that obedience that was required of him. It was the rectitude of all the faculties of his ſoul with reſpect unto his ſupernatural end, Eccleſ. vii. 20.

(2.) There belonged unto it continual actings, from, or by virtue of, and ſuitable unto this principle. All the acts of Adam's life ſhould have been ſubordinate unto his great moral end. In all that he did, he ſhould have lived unto God, according unto the law of that covenant wherein he walked before him. And an acting in all things, ſuitable unto the light in his mind, unto the righteouſneſs and holineſs in his will and affection, that uprightneſs or integrity, or order that was in his ſoul, was his living unto God.

Sect. 8.—(3.) He had here, withal, power or ability to continue the principle of life in ſuitable acts of it, with reſpect unto the whole obedience required of him; that is, he had a ſufficiency of ability for the performance of any duty, or of all, that the covenant required. And in theſe three did the ſupernatural life of Adam in innocency conſiſt. And it is that which the life whereunto we are reſtored by Chriſt doth anſwer. It anſwers unto it, I ſay, and ſupplies its abſence with reſpect unto the end of living unto God, according unto the new covenant that we are taken into. For neither would the life of Adam be ſufficient for us, to live unto God,

according to the terms of the new covenant, nor is the life of grace we now enjoy, ſuited to the covenant wherein Adam ſtood before God. Wherefore ſome differences there are between them, the principal whereof may be reduced into two heads.

SECT. 9.—1. The principle of this life was wholly and entirely in man himſelf. It was the effect of another cauſe, of that which was without him, namely, the good will and power of God; but it was left to grow on no other root but what was in man himſelf. It was wholly implanted in his nature, and therein did its ſprings lie. Actual excitations, by influence of power from God, it ſhould have had: for no principle of operation can ſubſiſt in an independence of God, nor apply itſelf unto operation without his concurrence. But in the life whereunto we are renewed by Jeſus Chriſt, the fountain and principle of it, is not in ourſelves but in him, as one common head unto all that are made partakers of him. *He is our life*, Col. i. 3. and our life, (as to the ſpring and fountain of it) is hid with him in God: for he quickeneth us by his Spirit, Rom. viii. 10. And our ſpiritual life, as in us, conſiſts in the vital actings of this Spirit of his in us; for, *without him, we can do nothing*, John xv. 3. By virtue hereof we *walk in newneſs of life*; Rom. vi. 4. We live therefore hereby, yet not *ſo much we, as Chriſt lived in us*, Gal. ii. 20.

SECT. 10.—2. There is a difference between theſe lives with reſpect unto the object of their vital acts: for the life which we now lead by the faith of the Son of God, hath ſundry objects of its actings, which the other had not. For whereas all the actings of our faith and love; that is, all our obedience doth reſpect the revelation that God makes of himſelf and his will unto us; there are now new revelations of God in Chriſt, and conſequently new duties of obedience required of us, as will afterwards appear. And other ſuch differences there are between them. The life which we had in Adam, and that which we are renewed unto in Chriſt Jeſus, are ſo

far of the ſame nature and kind, as our apoſtle manifeſts in ſundry places, Epheſ. iv. 23, 24. Col. iii. 10. as that they ſerve to the ſame end and purpoſe.

Sect. 11.—There being therefore this twofold ſpiritual life, or ability of living unto God, that which we had in Adam, and that which we have in Chriſt, we muſt enquire with reference unto which of theſe it is, that unregenerate men are ſaid to be ſpiritually dead, or dead in treſpaſſes and ſins. Now this, in the firſt place, hath reſpect unto the life we had in Adam: for the deprivation of that life, was in the ſanction of the law, *thou ſhalt die the death.* This ſpiritual death is compriſed therein, and that in the privation of that ſpiritual life, or life unto God, which unregenerate men never had, neither *de facto*, nor *de jure*, in any ſtate or condition. Wherefore, with reſpect hereunto, they are dead only negatively; they have it not; but unto the life we had in Adam, they are dead privately, they have loſt that power of living unto God which they had.

Sect. 12.—From what hath been diſcourſed, we may diſcover the nature of this ſpiritual death, under the power whereof all unregenerate perſons do abide; for there are three things in it: (1.) A privation of a principle of ſpiritual life enabling us to live unto God. (2.) A negation of all ſpiritual vital acts; that is, of all acts and duties of holy obedience acceptable unto God, and tending to the enjoyment of him. (3.) A total defect and want of power for any ſuch acts whatever. All theſe are in that death which is a privation of life, ſuch as this is.

Firſt, there is in it a privation of a principle of ſpiritual life, namely, of that which we had before the entrance of ſin, or a power of living unto God according to the covenant of works; and a negation of that which we have by Chriſt, or a power of living unto God according to the tenor of the covenant of grace. Thoſe, therefore, who are thus dead have no principle or firſt power of living unto God, or the performance of any

duty to be accepted with him, in order to the enjoyment of him, according to either covenant. It is with them as to all the acts and ends of life ſpiritual, as it is with the body as to the acts and ends of life natural, when the ſoul is departed from it. Why elſe are they ſaid to be dead?

SECT. 13.—It is objected that there is a wide difference between death natural and ſpiritual. In death natural the ſoul itſelf is utterly removed and taken from the body; but in death ſpiritual it continues. A man is ſtill, notwithſtanding this ſpiritual death, endowed with an underſtanding, will, and affections. And by theſe, are men enabled to perform their duty unto God; and yield the obedience required of them.

Anſw. (1.) In life ſpiritual, the ſoul is unto the principle of it as the body is unto the ſoul in life natural: For, in life natural, the ſoul is the quickening principle, and the body is the principle quickened. When the ſoul departs it leaves the body with all its own natural properties, but utterly deprived of them which it had by virtue of its union with the ſoul. So in life ſpiritual, the ſoul is not in and by its eſſential properties the quickening principle of it, but it is the principle that is quickened. And when the quickening principle of ſpiritual life departs, it leaves the ſoul with all its natural properties entire as to their eſſence, though morally corrupted. But of all the power and abilities which it had by virtue of its union with a quickening principle of ſpiritual life, it is deprived. And to deny ſuch a quickening principle of ſpiritual life ſuperadded unto us by the grace of Chriſt, diſtinct and ſeparate from the natural faculties of the ſoul, is, upon the matter, to renounce the whole goſpel. It is all one, as to deny that Adam was created in the image of God, which he loſt, and that we are renewed unto the image of God by Jeſus Chriſt. Hence, (2dly,) Whatever the ſoul acts in ſpiritual things by its underſtanding, will, and affections, as depraved of, or not quickened by this principle of

ſpiritual life, it doth it naturally, not ſpiritually, as ſhall be inſtantly made to appear.

Sect. 14.—There is therefore, in the firſt place, a diſability or impotency unto all ſpiritual things to be performed in a ſpiritual manner, in all perſons not born again by the Spirit, becauſe they are ſpiritually dead. Whatever they can do; or however men may call what they do, unleſs they are endowed with a quickening principle of grace, they can perform no act ſpiritually vital, no act of life, whereby we live to God or that is abſolutely accepted with him. Hence it is ſaid, the *carnal mind is enmity againſt God, it is not ſubject to the law of God, neither indeed can it be,* Rom. viii. 7. ſo then, *they that are in the fleſh cannot pleaſe God,* ver. 8. Men may cavil whilſt they pleaſe about this carnal mind, and contend that it is only the ſenſitive part of the ſoul, or the affections as corrupted by prejudices and depraved habits of vice. Two things are plain in the text: Firſt; That this carnal mind, is in all mankind whoever they be, who are not partakers of the Spirit of God, and his quickening power. Secondly, That where it is, there is a diſability of doing any thing that ſhould pleaſe God; which is the ſum of what we contend for, and which men may, with as little diſparagement of their modeſty, deny, as reject the authority of the apoſtle. So our Saviour, as to one inſtance, tells us, *that no man can come unto him unleſs the Father draw him.* John vi. 44. And ſo is it figuratively expreſſed, where all men being by nature compared unto evil trees, it is affirmed of them, that they cannot bring forth good fruit unleſs their nature be changed; Matth. vii. 18. chap. xii. 33. And this diſability as to good, is alſo compared, by the prophet, unto ſuch effects, as lye under a natural impoſſibility of accompliſhment, Jer. xiii. 24. We contend not about expreſſions. This is that which the ſcripture abundantly inſtructeth us in. There is no power in men by nature, whereby they are of themſelves, upon the mere propoſal of their duty in ſpiritual obedience,

and exhortations from the word of God unto the performance of it, accompanied with all the motives which are meet and ſuited to prevail with them thereunto, to perceive, know, will, or do any thing in ſuch a way or manner, as that it ſhould be accepted with God, with reſpect unto our ſpiritual life unto him according to his will, and future enjoyment of him, without the efficacious infuſion into them, or creation in them, of a new gracious principle or habit enabling them thereunto; and that this is accordingly wrought in all that believe by the Holy Ghoſt, we ſhall afterwards declare.

But it will be objected; and hath againſt this doctrine been ever ſo, ſince the days of Pelagius, that a ſuppoſition hereof renders all exhortations, commands, promiſes, and threatenings, which compriſe the whole way of the external communication of the will of God unto us, vain and uſeleſs. For to what purpoſe is it to exhort blind men to ſee, or dead men to live, or to promiſe rewards unto them upon their ſo doing? Should men thus deal with ſtones, would it not be vain and ludicrous, and that becauſe of their impotency, to comply with any ſuch propoſals of our mind unto them. And the ſame is here ſuppoſed in men, as to any ability in ſpiritual things.

Anſw. (1.) * There is nothing in the higheſt wiſ-

* Magnum aliquid Pelagiani ſe ſcire putant quando dicunt, non Juberet Deus quod ſcit non poſſe ab homine fieri, quis hoc neſciat? ſed ideo Jubet aliqua quæ non poſſumus ut noverimus quid ab illo petere debeamus. Ipſa enim eſt fides quæ orando impetrat, quod lex imperat. Auguſt. de Grat. et lib. Arbit. cap. 16.

O homo cognoſce in præceptione quid debeas habere; in coruptione cognoſce tuo te vitio non habere; in oratione cognoſce unde accipias quod vis habere. Idem de Corrupt, et Grat. Cap. 3.

Mandando impoſſibilia non prævaricatores Deus homines fecit ſed humiles, ut omne os obturetur et reus fiat totus mundus Deo; accipientes igitur mandatum, et ſentientes defectum clamabimus ad cœlum Bernard. Serm. 50. in Cant.

Quamvis dicamus Dei donum eſſe obedientiam, tamen homines exhortamur ad eam: ſed illis qui Veritatis Exhortationem obedienter audiunt, ipſum donum Dei datum eſt, hoc eſt, obedienter audire; illi autem qui non ſic audit non eſt datum, Auguſt. de Dono perſeverant. Cap. 14.

dom required in the application of any means to the producing of an effect, but that, in their own nature, they are ſuited thereunto; and that the ſubject to be wrought upon by them, is capable of being affected, according as their nature requires. And this exhortations, with promiſes and threatenings, are in their kind, as moral inſtruments, ſuited and proper to produce the effects of faith and obedience in the minds of men. And the faculties of their ſouls, their underſtandings, wills and affections, are meet to be wrought upon by them unto that end. For by mens rational abilities they are able to diſcern their nature and judge of their tendency. And becauſe theſe faculties are the principle and ſubject of all actual obedience, it is granted that there is in man a natural, remote paſſive power to yield obedience unto God, which yet can never actually put forth itſelf without the effectual working of the grace of God, not only enabling, but working in them to will and to do.

Sect. 17.—Exhortations, promiſes, and threatenings, reſpect not primarily our preſent ability, but our duty. Their end is, to declare unto us, not what we can do, but what we ought to do. And this is done fully in them. On the other hand, make a general rule, that what God commands, or exhorts us unto, with promiſes made unto our obedience, and threatenings annexed unto a ſuppoſition of diſobedience, that we have power in and of ourſelves to do, or that we are of ourſelves able to do; and you quite evacuate the grace of God, or at leaſt, make it only uſeful for the more eaſy diſcharge of our duty, not neceſſary unto the very being of duty itſelf, which is the Pelagianiſm anathematized by ſo many councils of old. But in the church it hath hitherto been believed, that the command directs our duty, but the promiſe gives ſtrength for the performance of it.

Sect. 18. (3.) God is pleaſed to make theſe exhortations and promiſes to be *Vehicula Gratiæ*, the means of

communicating ſpiritual life and ſtrength unto men. And he hath appointed them unto this end, becauſe conſidering the moral and intellectual faculties of the minds of men, they are ſuited thereunto. Hence theſe effects are aſcribed unto the word, which really are wrought by the grace communicated thereby, Jam. i. 18. 1 Pet. i. 23. And this, in their diſpenſation under the covenant of grace, is their proper end. God may therefore wiſely make uſe of them and command them to be uſed towards men, notwithſtanding all their own diſability ſavingly to comply with them, ſeeing he can, will, and doth himſelf make them effectual unto the end aimed at.

SECT. 19.—But it will be further objected, *that if men are thus utterly devoid of a principle of ſpiritual life, of all power to live unto God; that is, to repent, believe, and yield obedience; is it righteous that they ſhould periſh eternally, merely for their diſability, or their not doing that which they are not able to do?* This would be to require brick, and to give no ſtraw; yea, to require much where nothing is given. But the ſcripture every where chargeth the deſtruction of men upon their wilful ſin, not their weakneſs or diſability.

Anſw. (1.) Mens diſability to live to God is their ſin. Whatever therefore enſues thereon, may be juſtly charged on them. It is that which came on us by the ſin of our nature in our firſt parents; all whoſe conſequents are our ſin and our miſery, Rom. v. 12. Had it befallen us without a guilt truly our own, according to the law of our creation and covenant of our obedience, the caſe would have been otherwiſe. But on this ſuppoſition, (ſufficiently confirmed elſewhere,) thoſe who periſh, do but feed on the fruit of their own ways.

SECT. 20.—(2.) In the tranſactions between God and the ſouls of men, with reſpect unto their obedience and ſalvation, there is none of them but hath a power in ſundry things, as to ſome degrees and meaſures of them, to comply with his mind and will, which they vo-

luntarily neglect. And this of itself is sufficient to bear the charge of their eternal ruin: But,

(3.) No man is so unable to live unto God, to do any thing for him, but that withal he is able to do any thing against him. There is in all men, by nature, a depraved vicious habit of mind, wherein they are alienated from the life of God. And there is no command given unto men for evangelical faith or obedience, but they can and do put forth a free positive act of their wills in the rejection of it, either directly or interpretatively, in preferring somewhat else before it. As they cannot come to Christ, unless the Father draw them, so they will not come that they may have life; wherefore their destruction is just, and of themselves.

This is the description which the scripture giveth us, concerning the power, ability, or disability of men in the state of nature as unto the performance of spiritual things. By some it is traduced as fanatical and senseless, which the Lord Christ must answer for, not we. For we do nothing but plainly represent what he hath expressed in his word; and if it be foolishness unto any, the day will determine where the blame must lie.

Sect. 21.—Secondly, There is in this death an actual cessation of all vital acts. From this defect of power, or the want of a principle of spiritual life, it is, that men, in the state of nature, can perform no vital act of spiritual obedience; nothing that is spiritually good, or saving, or accepted with God according to the tenor of the new covenant; which we shall, in the second place, a little explain.

The whole course of our obedience to God in Christ is the life of God, Eph. iv. 18. That life which is from him in a peculiar manner, whereof he is the especial author, and whereby we live unto him, which is our end. And the gospel, which is the rule of our obedience, is called the *words of this life*, Acts v. 20. That which guides and directs us how to live to God. Hence

all the duties of this life are vital acts, ſpiritually vital acts, acts of that life whereby we live to God.

SECT. 22.—Where therefore this life is not, all the works of men are dead works. Where perſons are dead in ſin, their works are dead works. They are ſo all of them, either in their own nature, or with reſpect unto them by whom they are performed, Heb. ix. 14. They are dead works becauſe they proceed not from a principle of life, are unprofitable as dead things, Eph. v. 11. and end in death eternal, James i. 15.

We may then conſider how this ſpiritual life, which enableth us unto theſe vital acts, is derived and communicated unto us: (1.) The original ſpring and fountain of this life is with God; Pſal. xxxvi. 9. *With thee is the fountain of life.* The ſole ſpring of our ſpiritual life is in an eſpecial way and manner in God. And hence our life is ſaid to be *hid with Chriſt in God*, Col. iii. 3. that is, as in its eternal producing and preſerving cauſe. But it is thus alſo with reſpect unto all life whatever. God is the living God, all other things are in themſelves but dead things; their life, whatever it be, is in him efficiently and eminently, and in them is purely derivative. Wherefore.

SECT. 23.—(2.) Our ſpiritual life, as unto the eſpecial nature of it, is ſpecificated and diſcerned from a life of any other kind, in that the fulneſs of it is communicated unto the Lord Chriſt as mediator, Col. i. 19. And from his fulneſs we do receive it, John i. 16. There is a principle of ſpiritual life communicated unto us from his fulneſs thereof, whence he quickeneth whom he pleaſeth. Hence he is ſaid to be our life, Col. iii. 4. And in our life, it is not ſo much we who live, as Chriſt that liveth in us, Gal. ii. 20. becauſe we act nothing but as we are acted by virtue and power from him, 1 Cor. xv. 10.

SECT. 24.—3dly; The fountain of this life being in God, and the fulneſs of it being laid up in Chriſt for us, he communicates the power and principle of it unto us by

the Holy Ghoſt, Rom. viii. 11. That he is the immediate efficient cauſe hereof, we ſhall afterwards fully evince and declare. But yet he doth it ſo, as to derive it unto us from Jeſus Chriſt, Eph. iv. 15, 16. For he is the life, and without him, or power communicated from him, *we can do nothing*, John xv. 5.

4thly; This ſpiritual life is communicated unto us by the Holy Ghoſt, according unto, and in order for the ends of that new covenant. For this is the promiſe of it, that God will firſt write his law in our hearts, and then we ſhall walk in his ſtatutes; that is, the principle of life muſt precede all vital acts. From this principle of life, thus derived and conveyed unto us, are all thoſe vital acts whereby we live to God. Where this is not, as it is not in any that are dead in ſin; for, from the want hereof, are they denominated dead, no act of obedience unto God can ſo be performed, as that it ſhould be an act of the life of God; and this is the way whereby the ſcripture doth expreſs it. The ſame thing is intended, when we ſay, in other words, that without an infuſed habit of internal inherent grace, received from Chriſt by an efficacious work of the Spirit, no man can believe or obey God, or perform any duty in a ſaving manner, ſo as it ſhould be accepted with him. And if we abide not in this principle, we let in the whole poiſonous flood of Pelagianiſm into the church. To ſay that we have a ſufficiency in ourſelves, ſo much as to think a good thought, to do any thing as we ought, any power, any ability, that is our own, or in us by nature, however externally excited and guided by motives, directions, reaſons, encouragements of what ſort ſoever, to believe or obey the goſpel ſavingly in any one inſtance, is to overthrow the goſpel, and the faith of the Catholic church in all ages.

Sect. 25.—But it may be objected, *that whereas many unregenerate perſons may and do perform many duties of religious obedience, if there be nothing of ſpiritual life in them, then are they all ſins, and ſo differ not from the worſt*

things they do in this world, which are but ſins; and if ſo, unto what end ſhould they take pains about them? Were it not as good for them to indulge unto their luſts and pleaſures, ſeeing all comes to one end? It is all ſin, and nothing elſe; why do the diſpenſers of the goſpel preſs any duties on ſuch as they know to be in that eſtate? What advantage ſhall they have by a compliance with them? Were it not better to leave them to themſelves, and wait for their converſion, than to ſpend time and labour about them to no purpoſe?

Anſw. (1.) It muſt be granted, that all the duties of ſuch perſons are in ſome ſenſe ſins. * It was the ſaying of Auſtin, that the virtues of unbelievers are *ſplendida peccata*. This ſome are now diſpleaſed with; but it is eaſier to cenſure him than to confute him. Two things attend in every duty that is properly ſo: (1.) That it is accepted with God. And, (2.) That it is ſanctified in them that do it; but neither of theſe are in the duties of unregenerate men: for they have not faith; and *without faith it is impoſſible to pleaſe God*, Heb. xi. 6. And the apoſtle alſo aſſures us, that unto the defiled and unbelieving, that is, all unſanctified perſons not purified by the Spirit of grace, *all things are unclean, becauſe their conſciences and minds are defiled*, Tit. i. 15. So their praying is ſaid to be an abomination, and their plowing ſin. It doth not therefore appear what is otherwiſe in them, or to them. But as there are good duties which have ſin adhering to them, Iſa. lxiv. 6. ſo

* Manifeſtiſſime patet in impiorum animis nullam habitare virtutem; ſed omnia opera eorum immunda eſſe atque polluta, habentium ſapientium non ſpiritalem ſed animalem, non cæleſtem ſed terrenam. Proſper. ad Collat. cap. 28.

Omne etenim probitatis opus niſi ſemine veræ exoritur fidei, peccatum eſt, inque erratum vertitur, et ſteriliſ cumulat ſibi gloria pœnam. Proſper. de Ingratis. cap. 16.

Multa laudibilia atque miranda poſſunt in homine reperiri, quæ ſine charitatis medullis habent quidem pietatis ſimilitudinem, ſed non habent veritatem. Idem. ad Ruffin. de lib. Arbit.

there are ſins which have good in them. For *bonum oritur ex integris, malum ex quocunque defectu.* Such are the duties of men unregenerate. Formally, and unto them, they are ſin; materially, and in themſelves, they are good. This gives them a difference from, and a preference above ſuch ſins, as are every way ſinful. As they are duties, they are good; as they are the duties of ſuch perſons, they are evil, becauſe neceſſarily defective in what ſhould preſerve them from being ſo. And, on this ground, they ought to attend unto them, and may be preſſed thereunto.

Sect. 26.—(2dly.) That which is good materially and in itſelf, though viciated from the relation which it hath to the perſon by whom it is performed, is approved, and hath its acceptation in its proper place. For duties may be performed two ways. (1.) In hypocriſy and pretence, ſo they are utterly abhorred of God in matter and manner; that is ſuch a poiſonous ingredient as vitiates the whole, Iſa. i. 11, 12, 13, 14. Hoſ. i. 4. (2.) In integrity according unto preſent light and conviction, which, for the ſubſtance of them, are approved. And no man is to be exhorted to do any thing in hypocriſy; ſee Matth. x. 21. And, on this account alſo, that the duties themſelves are acceptable, men may be preſſed to them. But, (3dly.) It muſt be granted, that the ſame duty, for the ſubſtance of it in general, and performed according to the ſame rule as to the outward manner of it, may be accepted in or from one, and rejected in or from another. So was it with the ſacrifices of Cain and Abel. And not only ſo, but the ſame rejected duty may have degrees of evil, for which it is rejected, and be more ſinful in and unto one than unto another. But we muſt obſerve, that the difference doth not relate merely unto the different ſtates of the perſons by whom ſuch are performed; as, becauſe one is in the ſtate of grace, whoſe duties are accepted; and another in the ſtate of nature, whoſe duties are rejected, as their perſons are. For although the acceptation of our perſons

be a neceſſary condition for the acceptation of our duties, as God firſt had reſpect unto Abel, and then unto his offerings; yet there is always a real ſpecifical difference between the duties themſelves, whereof one is accepted, and the other rejected, although, it may be unto us, it be every way imperceptible. As in the offerings of Cain and Abel, that of Abel was offered in faith, the defect whereof in the other cauſed it to be refuſed. Suppoſe duties thereof to be every way the ſame as to the principles, rule and ends, or whatever is neceſſary to render them good in their kind; and they would be all equally accepted with God, by whomſoever they are performed, for he is no accepter of perſons. But this cannot be, but where thoſe that perform them are partakers of the ſame grace. It is therefore the wills of men only that viciate their duties, which are required of them as good; and if ſo they may juſtly be required of them. The defect is not immediately in their ſtate, but in their wills and their perverſity.

SECT. 27.—4thly, The will of God is the rule of all mens obedience. This they are all bound to attend unto; and if what they do through their own defect prove eventually ſin unto them, yet the commandment is juſt and holy, and the obſervance of it juſtly preſcribed unto them. The law is the moral cauſe of the performance of the duties it requires, but not of the ſinful manner of their performance. And God hath not loſt his right of commanding men, becauſe they, by their ſin, have loſt their power to fulfil his commands. And if the equity of the command doth ariſe from the proportioning of ſtrength that men have to anſwer it, he that by contracting the higheſt moral diſability that depraved habits of mind can introduce, or a courſe of ſinning produce in him, is freed from owning obedience unto any of God's commands; ſeeing all confeſs that ſuch an habit of ſin may be contracted, as will deprive them in whom it is, of all power of obedience. Wherefore;

SECT. 28.—4. Preachers of the goſpel and others

have ſufficient warrant to preſs upon all men, the duties of faith, repentance, and obedience, although they know that in themſelves they have not a ſufficiency of ability for their due performance: For, (1.) It is the will and command of God that ſo they ſhould do, and that is the rule of all our duties. They are not to conſider what man can do or will do, but what God requires. To make a judgment of mens ability, and to accommodate the commands of God unto them accordingly, is not committed unto any of the ſons of men. (2.) They have a double end in preſſing on men the obſervance of duties, with a ſuppoſition of the ſtate of impotency deſcribed: (1.) To prevent them from ſuch courſes of ſin, as would harden them, and ſo render their converſion more difficult, if not deſperate. (2.) To exerciſe a means appointed of God for their converſion, or the communication of ſaving grace unto them. Such are God's commands, and ſuch are the duties required in them. In and by them God doth uſe to communicate of his grace unto the ſouls of men, not with reſpect unto them, as their duties, but as they are ways appointed and ſanctified by him unto ſuch ends. And hence it follows that even ſuch duties as are viciated in their performance, yet are of advantage unto them by whom they are performed: For (1.) By attendance unto them, they are preſerved from many ſins. (2.) In an eſpecial manner from the great ſin of deſpiſing God, which ends commonly in that which is unpardonable. (3.) They are hereby made uſeful unto others, and many ends of God's glory in the world. (4.) They are kept in God's way, wherein they may gradually be brought over unto a real converſion unto him.

Sect. 29.—Thirdly; In this ſtate of ſpiritual death, there is not in them who are under the power of it any diſpoſition, active and inclining unto life ſpiritual. There is not ſo in a dead carcaſe unto life natural; it is a ſubject meet for an external power to introduce a living principle into; ſo the dead body of Lazarus was quickened

and animated again by the introduction of his ſoul. But in itſelf it had not the leaſt active diſpoſition nor inclination thereunto. And no otherwiſe is it with a ſoul dead in treſpaſſes and ſins. There is in it *Potentia Obedientialis*, a power rendering it meet to receive the communications of grace and ſpiritual life. But a diſpoſition thereunto of its own it hath not. There is in it a remote power, in the nature of its faculties meet to be wrought upon by the Spirit and grace of God. But an immediate power, diſpoſing and enabling it unto ſpiritual acts, it hath not. And the reaſon is, becauſe natural corruption cleaves unto it, as an invincible, unmoveable habit conſtantly inducing unto evil, wherewith the leaſt diſpoſition unto ſpiritual good is not inconſiſtent. There is in the ſoul in the ſcripture language (which ſome call canting) the body of the ſins of the fleſh, 2 Col. xi. which, unleſs it be taken away by ſpiritual circumciſion through the virtue of the death of Chriſt, it will lie dead into eternity. There is therefore in us that which may be quickened and ſaved. And this is all we have to boaſt of by nature. Though man by ſin be made like the beaſts that periſh, being brutiſh and fooliſh in his mind and affections; yet he is not ſo abſolutely, he retains that living ſoul, thoſe intellectual faculties which were the ſubject of original righteouſneſs, and are meet to receive again the renovation of the image of God by Jeſus Chriſt.

SECT. 30.—But this alſo ſeems obnoxious to an objection from the inſtances that are given in the ſcripture, and whereof we have experience concerning ſundry good duties performed by men unregenerate, and that in a tendency unto living unto God, which argues a diſpoſition unto ſpiritual good. So Balaam deſired to die the death of the righteous, and Herod heard John Baptiſt gladly, doing may things willingly. And great endeavours after converſion unto God, we find in many who never attain thereunto. So that to ſay there is no diſpoſition unto ſpiritual life in any unregenerate perſon, is to

make them all equal, which is contrary to experience.

Anſw. (1.) There is no doubt but that unregenerate men may perform many external duties, which are good in themſelves, and lie in the order of the outward diſpoſal of the means of converſion. Nor is it queſtioned but they may have real deſigns, deſires, and endeavours after that which is preſented unto them as their chiefeſt good. But ſo far as theſe deſires or actings are merely natural, there is no diſpoſition in them unto ſpiritual life, or that which is ſpiritually good: ſo far as they are ſupernatural, they are not of themſelves. For,

(2.) Although there are no preparatory inclinations in men, yet there are preparatory works upon them. Thoſe who have not the word, yet may have convictions of good and evil, from the authority of God in their conſciences, Rom. ii. 14, 15. And the law, in the diſpenſation of it, may work men unto many duties of obedience; much more may the goſpel ſo do. But whatever effects are hereby produced, they are wrought by the power of God exerted in the diſpenſation of the word. They are not educed out of the natural faculties of the minds of men, but are effects of the power of God in them and upon them. For we know that in the fleſh there dwelleth no good thing; and all unregenerate men are no more; for that which is born of the fleſh is fleſh.

(3.) The actings thus effected and produced in men unregenerate, are neither fruits of nor diſpoſitions unto ſpiritual life. Men that are ſpiritually dead, may have deſigns and deſires to free themſelves from dying eternally; but ſuch a deſire to be ſaved, is no ſaving diſpoſition unto life.

The Nature, Cauſes, and Means of Regeneration.

CHAP. V.

(1.) *Deſcription of the ſtate of nature, neceſſary unto a right underſtanding of the work of the Spirit in regeneration.*—(2.) *No poſſibility of ſalvation unto perſons living and dying in a ſtate of ſin.*—(3.) *Deliverance from it by regeneration only.*—(4.) *The Holy Ghoſt the peculiar author of this work.*—(5.) *Differences about the manner and nature of it.*—(6.) *Way of the ancients in explaining the doctrine of grace; the preſent method propoſed.*—(7.) *Converſion not wrought by moral ſuaſion only.*—(8, 9, 10.) *The nature and efficacy of moral ſuaſion, wherein they conſiſt.*—(11.) *Illumination preparatory unto converſion.*—(12, 13, 14, 15, 16, 17, 18.) *The nature of grace morally effective only opened; not ſufficient for converſion.*—(19, 20.) *The firſt argument diſproving the working of grace in converſion to be by moral ſuaſion only.*—(21, 22.) *The ſecond.*—(23, 24.) *The third.*—(25.) *The fourth.*—(26, 27, 28.) *Wherein the work of the Spirit in regeneration poſitively doth conſiſt; the uſe and end of outward means.*—(29.) *Real internal efficiency of the Spirit in this work.*—(30, 31, 32, 33, 34, 35.) *Grace victorious and irreſiſtible, the nature of it explained.*—(36.) *Proved.*—(37, 38, 39, 40.) *The manner of God's working by grace on our wills further explained. Teſti-*

monies concerning the actual collation of faith by the power of God.—(41, 42, 43, 44.) *Victorious efficacy of internal grace proved by ſundry teſtimonies of ſcripture.*—(45, 46, 47, 48, 49.) *From the nature of the work wrought by it, in vivification and regeneration.*—(50, 51, 52, 53, 54.) *Regeneration conſidered with reſpect unto the diſtinct faculties of the ſoul. The mind.*—(55.) *The will.*—(56, 57.) *The affections.*

SECT. 1. UNTO the deſcription we are to give of the work of regeneration, the precedent account of the ſubject of it, or the ſtate and condition of them that are to be regenerated, was neceſſarily to be premiſed. For upon the knowledge thereof, doth adue apprehenſion of the nature of that work depend. And the occaſion of all the miſtakes and errors that have been about it, either of old or of late, hath been a miſunderſtanding of the true ſtate of men in their lapſed condition, or of nature as depraved. Yea, and thoſe by whom this whole work is derided, do now countenance themſelves therein by their ignorance of that ſtate, which they will not learn either from the ſcripture or experience: For *Natura ſic apparet vitiata ut hoc majoris vitii ſit non videre*, as Auſtin ſpeaks. It is an evidence of the corruption of nature, that it diſenables the minds of men to diſcern their own corruption. We have previouſly diſcharged this work ſo far as it is neceſſary unto our preſent purpoſe. Many other things might be added in the application of it, were that our direct deſign. Particularly having confined myſelf to treat only concerning the depravation of the mind and will, I have not inſiſted on that of the affections, which yet is effectual to retain unregenerate men under the power of ſin; though it be far enough from truth that the whole corruption of nature conſiſts therein, as ſome weakly and athologically have imagined. Much leſs have I treated concerning that encreaſe and heightening

of the depravation of nature which is attracted by a cuſtom of ſinning, as unto all the perverſe ends of it. Yet this alſo the ſcripture much inſiſts upon, as that which naturally and neceſſarily enſues in all in whom it is not prevented by the effectual transforming grace of the Spirit of God. And it is that which ſeals up the impoſſibility of their turning themſelves to God. Jer. xiii. 23. Rom. iii. 10.—19. But that the whole difficulty of converſion ſhould ariſe from mens contracting an habit or cuſtom of ſinning, is falſe, and openly contradictory to the ſcripture. Theſe things are perſonal evils, and befal individuals through their own default in various degrees. And we ſee that amongſt men under the ſame uſe of means, ſome are converted unto God, who have been deeply immerſed in an habitual courſe of open ſins, whilſt others kept from them by the influence of their education upon their inclinations and affections, remain unconverted. So was it of old between the publicans and harlots on the one hand, and the Phariſees on the other. But my deſign was only to mention that which is common unto all; or wherein all men univerſally are equally concerned, who are partakers of the ſame human nature in its lapſed condition. And what we have herein declared from the ſcriptures will guide as in our enquiry after the work of the Holy Spirit of grace in our deliverance from it.

SECT. 2.—It is evident, and needs no further confirmation, that perſons living and dying in this eſtate cannot be ſaved. This hitherto hath been allowed by all that are called Chriſtians, nor are we to be moved that ſome who call themſelves ſo, do begin to laugh at the diſeaſe, and deſpiſe the remedy of our nature. Among thoſe who lay any ſerious and real claim unto Chriſtianity, there is nothing more certain, nor more acknowledged, than that there is no deliverance from a ſtate of miſery for thoſe who are not delivered from a ſtate of ſin. And he who denies the neceſſary periſhing of all that live and die in the ſtate of corrupted nature, denies all the uſe

of the incarnation and mediation of the Son of God. For if we may be ſaved without the renovation of our natures, there was no need, nor uſe of the new creation of all things by Jeſus Chriſt, which principally conſiſts therein. And if men may be ſaved under all the evils that came upon us by the fall, then did Chriſt die in vain. Beſides, it is frequently expreſſed that men in that ſtate are enemies to God, alienated from him, children of wrath, under the curſe; and if ſuch may be ſaved, ſo may devils alſo. In brief, it is not conſiſtent with the nature of God, his holineſs, righteouſneſs or truth, with the law or goſpel, nor poſſible in the nature of the thing itſelf, that ſuch perſons ſhould enter into, or be made poſſeſſors of glory and reſt with God. A deliverance therefore out of and from this condition is indiſpenſibly neceſſary to make us meet for the inheritance of ſaints in light.

Sect. 3.—This deliverance muſt be, and is by regeneration. The determination of our Saviour is poſitive both in this, and the neceſſity of it before aſſerted, John iii. 3. *Except a man be born again*, or from above, *he cannot ſee the kingdom of God.* Whatever ſenſe the kingdom of God is taken in either for that of grace here, or of glory hereafter, it is all the ſame as unto our preſent purpoſe. There is no intereſt in it to be obtained, no participation of the benefits of it, unleſs a man be born again, unleſs he be regenerate. And this determination of our Saviour, as it is abſolute and decretory, ſo it is applicable unto and equally compriſeth every individual of mankind. And the work intended by their regeneration or in being born again, which is the ſpiritual converſion and quickening of the ſouls of men, is every where aſcribed unto them that ſhall be ſaved. And although men may have, through their ignorance and prejudices, falſe apprehenſions about regeneration and the nature of it, or wherein it doth conſiſt; yet ſo far as I know, all Chriſtians are agreed, that it is the way and means of our deliverance from the

ſtate of ſin or corrupted nature, or rather our deliverance itſelf. For this doth expreſs teſtimonies of ſcripture, and the nature of the thing itſelf, put beyond contradiction, Tit. iii. 3, 4, 5. And thoſe by whom it is expoſed unto ſcorn, who eſteem it a ridiculous thing for any one to enquire whether he be regenerate or no, will one day underſtand the neceſſity of it; although it may be not before it is too late to obtain any advantage thereby.

SECT. 4.—The Holy Ghoſt is the immediate author and cauſe of this work of regeneration. And herein again, as I ſuppoſe, we have in general the conſent of all. Nothing is more in words acknowledged than that all the elect of God are ſanctified by the Holy Ghoſt. And this regeneration is the head, fountain, or beginning of our ſanctification, virtually compriſing the whole in itſelf, as will afterwards appear. However, that it is a part thereof, is not to be denied. Beſides, as I ſuppoſe, it is equally confeſſed to be an effect or work of grace, the actual diſpenſation whereof is ſolely in the hand of the Holy Spirit. This, I ſay, is in words acknowledged by all; although I know not how ſome can reconcile this profeſſion unto other notions and ſentiments which they declare concerning it: for, ſetting aſide what men do herein themſelves, and what others do towards them in the miniſtry of the word, and I cannot ſee what remains as they expreſs their looſe imaginations, to be aſcribed unto the Spirit of God. But at preſent we ſhall make uſe of this general conceſſion, that regeneration is the work of the Holy Ghoſt, or an effect of his grace. Not that we have any need ſo to do, but that we may avoid conteſting about thoſe things wherein men may ſhrowd their falſe opinions under general ambiguous expreſſions, which was the conſtant practice of Pelagius, and thoſe who followed him of old. But the ſcripture is expreſs in teſtimonies to our purpoſe. What our Saviour calls *being born again*, John iii. 3. He calls being *born of the Spirit*, ver.

5, 6. becauſe he is the ſole principal efficient cauſe of this new birth. For it is the Spirit that quickeneth, John vi. ver. 63. Rom. viii. 11. And God ſaveth us, *according to his mercy by the waſhing of regeneration, and the renewing of the Holy Ghoſt*, Tit. iii. v. whereas therefore we are ſaid to be born of God, or to be begotten again of his own will; John i. 13. James i. 18. 1 John iii. 9. it is with reſpect unto the eſpecial and peculiar operation of the Holy Spirit.

Sect. 5.—Theſe things are thus far confeſſed even by the Pelagians themſelves, both thoſe of old, and thoſe at preſent, at leaſt in general; nor hath any as yet been ſo hardy as to deny regeneration to be the work of the Holy Spirit in us; unleſs we muſt except thoſe deluded ſouls who deny both him and his work. Our ſole enquiry therefore muſt be after the manner and nature of this work; for the nature of it depends on the manner of the working of the Spirit of God herein. This I acknowledge was variouſly contended about of old; and the truth concerning it, hath ſcarce eſcaped an open oppoſition in any age of the church. And at preſent this is the great ball of contention, between the Jeſuits and the Janſeniſts, the latter keeping cloſe to the doctrine of the principal ancient writers of the church, the former under the new notions, expreſſions, and diſtinctions, endeavouring the reinforcement of Pelagianiſm whereunto ſome of the elder ſchool-men led the way, of whom our Bradwardine ſo long ago complained. But never was it with ſo much impotence and ignorance traduced and reviled as it is by ſome among ourſelves. For a ſort of men we have, who, by ſtories of wandering Jews, rhetorical declamations, pert cavillings, and proud revilings, of thoſe who diſſent from them, think to ſcorn and baniſh truth out of the world; though they never yet durſt attempt to deal openly and plainly with any one argument that is pleaded in its defence and confirmation.

Sect. 6.—The ancient writers of the church, who

looked into these things with most diligence, and laboured in them with most success, as Austin, Hilary, Prosper, and Fulgentius, do represent the whole work of the Spirit of God towards the souls of men under certain heads or distinctions of grace. And herein were they followed by many of the more sober school-men; and others of late without number. Frequent mention we find in them of grace, as preparing, preventing, working, co-working and confirming. Under these heads do they handle the whole work of our regeneration or conversion unto God. And although there may be some alteration in method and ways of expression, which may be varied as they are found to be of advantage unto them that are to be instructed; yet, for the substance of the doctrine, they taught the same which hath been preached amongst us since the reformation, which some have ignorantly traduced as novel. And the whole of it is nobly and elegantly exemplified by Austin in his confessions, wherein he gives us the experience of the truth he had taught in his own soul. And I might follow their footsteps herein, and, perhaps, should, for some reasons have chosen so to have done; but that there have been so many differences raised about the explication and application of these terms and distinctions; and the declaration of the nature of the acts and effects of the Spirit of grace intended in them; as that to carry the truth through the intricate perplexities which under these notions have been cast upon it, would be a longer work than I shall here engage into; and too much divert me from my principal intention. I shall therefore, in general, refer the whole work of the Spirit of God, with respect unto the regeneration of sinners, unto two heads: First, that which is preparatory for it. And, Secondly, That which is effective of it. That which is preparatory for it, is the conviction of sin; this is the work of the Holy Spirit, John xvi. 8, 9. And this also may be distinctly referred unto three heads: (1.) A discovery of the true nature of sin, by the ministry of the

law, Rom. vii. 7. (2.) An application of that diſcovery made in the mind or underſtanding unto the conſcience of the ſinner. (3.) The excitation of affections ſuitable unto that diſcovery and application; Acts ii. 37. But theſe things, ſo far as they belong unto our preſent deſign, have been before inſiſted on. Our principal enquiry at preſent is after the work itſelf, or the nature and manner of the working of the Spirit of God in and on the ſouls of men in their regeneration. And this muſt be both negatively and poſitively declared.

Sect. 7.—Firſt; The work of the Spirit of God in the regeneration of ſinners, or the quickening of them who are dead in treſpaſſes and ſins, or in their firſt ſaving converſion to God, doth not conſiſt in a moral ſuaſion only. By ſuaſion we intend ſuch a perſuaſion as may, or may not be effectual; ſo abſolutely we call that only perſuaſion whereby a man is actually perſuaded. Concerning this we muſt conſider: (1.) What it is that is intended by that expreſſion, and wherein its efficacy doth conſiſt. And, (2.) Prove that the whole work of the Spirit of God in the converſion of ſinners doth not conſiſt therein. And I ſhall handle this matter under this notion, as that which is known unto thoſe who are converſant in theſe things from the writings of the ancient and modern divines. For it is to no purpoſe to endeavour the reducing of the extravagant confuſed diſcourſes of ſome preſent writers unto a certain and determinate ſtating of the things in difference among us. That which they ſeem to aim at, and conclude, may be reduced unto theſe heads: (1.) That God adminiſters grace unto all in the declaration of the doctrine of the law and goſpel. (2.) That the reception of this doctrine, the belief and practice of it, is enforced by promiſes and threatenings. (3.) That the things revealed, taught, and commanded, are not only good in themſelves, but ſo ſuited unto the reaſon and intereſt of mankind, as that the mind cannot but be diſpoſed and inclined to receive and obey them, unleſs overpowered by prejudi-

ces and a courſe of ſin. (4.) That the conſideration of the promiſes and threatenings of the goſpel is ſufficient to remove theſe prejudices, and reform that courſe. (5.) That, upon a compliance with the doctrine of the goſpel and obedience thereunto, men are made partakers of the Spirit, and other privileges of the New Teſtament, and have a right unto all the promiſes of the preſent and future life. Now this being a perfect ſyſtem of Pelagianiſm, condemned in the ancient church as abſolutely excluſive of the grace of our Lord Jeſus Chriſt, will be fully removed out of our way in our preſent diſcourſe, though the looſe confuſed expreſſions of ſome be not conſidered in particular: for if the work of our regeneration doth not conſiſt in a moral ſuaſion, which as we ſhall ſee contains all that theſe men will allow to grace, their whole fabric falls to the ground of its own accord.

SECT. 8.—1. As to the nature of this moral ſuaſion, two things may be conſidered: (1.) The means, inſtrument, and matter of it, and this is the word of God; the word of God, or the ſcripture in the doctrinal inſtructions, precepts, promiſes, and threatenings of it. This is that, and this is that alone, whereby we are commanded, preſſed, perſuaded to turn ourſelves, and live to God. And herein we compriſe the whole, both the law and the goſpel, with all the divine truths contained in them, as ſeverally reſpecting the eſpecial ends whereunto they are deſigned. For although they are diſtinctly and peculiarly ſuited to produce diſtinct effects on the minds of men, yet they all jointly tend unto the general end of guiding men how to live unto God, and to obtain the enjoyment of him. As for thoſe documents and inſtructions which men have concerning the will of God, and the obedience which he requires of them from the light of nature, with the works of creation and providence, I ſhall not here take them into conſideration. For either they are ſolitary, or without any ſuper-addition of inſtructive light by revelation, and then I utterly deny them to be a ſufficient outward means of the

converſion of any one ſoul; or they may be conſidered as improved by the written word as diſpenſed unto men, and ſo they are compriſed under it, and need not to be conſidered apart. We will therefore ſuppoſe that thoſe unto whom the word is declared, have antecedaneouſly thereunto, all the help which the light of nature will afford.

Sect. 9.—2. The principal way of the application of this means to produce its effect on the ſouls of men, is the miniſtry of the church. God hath appointed the miniſtry for the application of the word unto the minds and conſciences of men for their inſtruction and converſion. And concerning this we may obſerve two things: (1.) That the word of God thus diſpenſed by the miniſtry of the church, is the only ordinary outward means which the Holy Ghoſt maketh uſe of in the regeneration of the adult unto whom it is preached. (2.) That it is every way ſufficient in its own kind; that is, as an outward means. For the revelation which is made of God, and his mind thereby, is ſufficient to teach men all that is needful for them to believe and do, that they may be converted unto God, and yield him the obedience that he requires. Hence two things do enſue.

(1.) That the uſe of thoſe means unto men in the ſtate of ſin, if they are not complied withal, is ſufficient, on the grounds before laid down, to leave them by whom they are rejected inexcuſable; ſo Iſa. v. 3, 4, 5. Prov. xxix. 1. 2 Chron. xxxvi. 14, 15.

(2.) That the effect of regeneration or converſion unto God, is aſſigned unto the preaching of the word, becauſe of its efficacy thereunto in its own kind and way as the outward means thereof, 1 Cor. iv. 15. James i. 14. 1 Pet. i. 23.

Sect. 10.—2dly; We may conſider what is the nature, and wherein the efficacy of this moral work doth conſiſt. To which purpoſe we may obſerve:

Sect. 11.—1. That in the uſe of this means for the converſion of men, there is preparatory unto that where-

in this moral perſuaſion doth conſiſt, an inſtruction of the mind in the knowledge of the will of God, and its duty towards him. The firſt regard unto men, in the diſpenſation of the word unto them, is their darkneſs and ignorance, whereby they are alienated from the life of God. This therefore is the firſt end of divine revelation; namely, to make known the counſel and will of God unto us; ſee Matth. iv. 15, 16. Luke iv. 18, 19. Acts xxvi. 17, 18. Acts xx. 20, 21, 26, 27. By the preaching of the law and the goſpel, men are inſtructed in the whole counſel of God, and what he requires of them. And in their apprehenſion hereof doth the illumination of their minds conſiſt, whereof we muſt treat diſtinctly afterwards. Without a ſuppoſition of this illumination, there is no uſe of the perſuaſive power of the word; for it conſiſts in affecting the mind with its concernment in the things that it knows, or wherein it is inſtructed. Wherefore we ſuppoſe, in this caſe, that a man is taught by the word, both the neceſſity of regeneration, and what is required of himſelf thereunto.

SECT. 12.—2. On this ſuppoſition, that a man is inſtructed in the knowledge of the will of God, as revealed in the law and the goſpel; there is accompanying the word of God in the diſpenſation of it, a powerful perſuaſive efficacy unto a compliance with it, and obſervance of it. For inſtance; ſuppoſe a man to be convinced by the word of God of the nature of ſin, of his own ſinful condition; of his danger from thence with reſpect unto the ſin of nature, on which account he is a child of wrath, and of his actual ſin, which further renders him obnoxious unto the curſe of the law, and the indignation of God; of his duty hereon to turn unto God, and the way whereby he may ſo do; there are in the precepts, exhortations, expoſtulations, promiſes and threatenings of the word, eſpecially as diſpenſed in the miniſtry of the church, powerful motives to affect, and arguments to prevail with the mind and will of ſuch a man, to en-

deavour his own regeneration or converſion unto God, rational and cogent above all that can be objected unto the contrary. On ſome it is acknowledged, that theſe things have no effect; they are not moved by them, they care not for them, they do deſpiſe them, and live and die in rebellion againſt the light of them, having their eyes blinded by the God of this world. But this is no argument that they are not not powerful in themſelves; although indeed it is that they are not ſo towards us of themſelves, but only as the Holy Spirit is pleaſed to act them towards us. But in theſe motives, reaſons, and arguments, whereby men are in and from the word, and the miniſtry of it, urged and preſſed unto converſion to God, doth this moral perſuaſion whereof we ſpeak conſiſt. And the efficacy of it unto the end propoſed, ariſeth from the things enſuing, which are all reſolved into God himſelf.

Sect. 13.—(1.) From an evidence of the truth of the things from whence theſe motives and arguments were taken. The foundation of all the efficacy of the diſpenſation of the goſpel lies in an evidence, that the things propoſed in it are not cunningly deviſed fables, 2 Pet. i. 16 Where this is not admitted, where it is not firmly aſſented unto, there can be no perſuaſive efficacy in it. But where this is, namely a prevalent perſuaſion of the truth of the things propoſed, there the mind is under a diſpoſition unto the things whereunto it is perſuaded. And hereon the whole efficacy of the word in and upon the ſouls of men is reſolved into the truth and veracity of God. For the things contained in the ſcripture are not propoſed unto us merely as true, but as divine truths, as immediate revelations from God, which requires not only a rational, but a ſacred religious reſpect unto them. They are things that the mouth of the Lord hath ſpoken.

(2.) There is a propoſal unto the wills and affections of men in the things ſo aſſented unto, on the one hand as good, amiable, and excellent, wherein the chiefeſt

good, happineſs, and utmoſt end of our natures are compriſed, to be purſued and attained; and on the other of things evil and terrible, the utmoſt evil that our nature is obnoxious unto, to be avoided. For this is urged on them, that to comply with the will of God in the propoſals of the goſpel, to conform thereunto, to do what he requires, to turn from ſin unto him, is good unto men, beſt for them, aſſuredly attended with preſent ſatisfaction and future glory. And therein is alſo propoſed the moſt noble object for our affections, even God himſelf as a friend, as reconciled unto us in Chriſt, and that in a way ſuited unto his holineſs, righteouſneſs, wiſdom, and goodneſs, which we have nothing to oppoſe unto, nor to lay in the balance againſt. The way alſo of the reconciliation of ſinners unto God by Jeſus Chriſt is ſet out, as that which hath ſuch an impreſs of divine wiſdom and goodneſs upon it, as that it can be refuſed by none, but out of a direct enmity againſt God himſelf. Unto the enforcing of theſe things on the minds of men, the ſcripture abounds with reaſons, motives, and arguments, the rendering whereof effectual, is the principal end of the miniſtry. On the other hand, it is declared and evidenced, that ſin is the great debaſement of our natures, the ruin of our ſouls, the only evil in the world, in its guilt and puniſhment; that a continuance in a ſtate of it, with a rejection of the invitation of the goſpel unto converſion to God, is a thing fooliſh, unworthy of a rational creature, and that which will be everlaſtingly pernicious. Whereas therefore in the judgment of every rational creature, ſpiritual things are to be preferred before natural, eternal things before temporal, and that theſe things are thus diſpoſed of in infinite goodneſs, love and wiſdom, they muſt needs be apt to affect the wills, and take the affections of men. And herein the efficacy of the word on the minds and conſciences of men is reſolved into the authority of God. Theſe precepts, theſe promiſes, theſe threatenings are his, who hath right to give them, and power to execute

them. And with his authority, his glorious greatneſs, and his infinite power come under conſideration. So alſo doth his goodneſs and love in an eſpecial manner, with many other things, even all the known properties of his holy nature, all which concur in giving weight, power, and efficacy unto theſe motives and arguments.

Sect. 14.—3. Great power and efficacy is added hereunto from the management of theſe motives in the preaching of the word. Herein by ſome the rhetorical faculty of them by whom it is diſpenſed, is of great conſideration. For hereby are they able to prevail very much on the minds of men. Being acquainted with the inclinations and diſpoſitions of all ſorts of perſons, the nature of their affections and prejudices, with the topics or kinds and heads of arguments meet to affect them and prevail with them; as alſo the ways of inſinuating perſuaſive motives to their minds, they expreſs the whole in words elegant, proper, expreſſive, and ſuited to allure, draw, and engage them unto the ways and duties propoſed unto them. * Herein do ſome place the principal uſe and efficacy of the miniſtry in the diſpenſation of the word; with me it is of no conſideration. For our apoſtle rejects it utterly from any place in his miniſtry; 1 Cor ii. 4. *My ſpeech and my preaching was not with enticing words of man's wiſdom, but in the demonſtration of the Spirit and of power.* Some of late have put in faint and weak exceptions unto the latter clauſe, as though not an evidence of the powerful preſence of the Spirit of God in the diſpenſation of the goſpel were intended therein, but the power of working miracles, contrary to the whole ſcope of the place, and conſent of the beſt expoſitors. But that by the firſt clauſe, the perſuaſive act of human oratory, is

* Τι το ὠφελῶν, ἐαν ἐυσυνθετος μεν ὁ λογος, κακοσυνθετος ᾖ ὁ τροπος; εἰ μεν γαρ σοφιαν διδασκαλιον ἡ ἡ ἐκκλησια ἐυγλωττιας ἐν ὁ καιρος. Ἐπειδη ᾖ τροπων ἀγων ᾖ καρποφορια το προκειμενον, ᾖ προσδοκια ὁρανων το προσδοκωμενον μη γλυττα ζητησθω, ἀλλ' ὁ τροπος.—Athanaſ. de Semente.

excluded from uſe and efficacy in the preaching of the goſpel, none as yet hath had the impudence to deny. But let this alſo be eſteemed to be as uſeful and efficacious in this work, as to the end of preaching in the converſion of the ſouls of men, as any can imagine, it ſhall be granted. Only I ſhall take leave to reſolve the efficacy of preaching into two other cauſes.

SECT. 15.—1. The inſtitution of God: he hath appointed the preaching of the word to be the means, the only outward ordinary means for the converſion of the ſouls of men, 1 Cor. i. 17, 18, 19, 20. Mark xvi. 15, 16. Rom. i. 16. And the power or efficacy of any thing that is uſed unto an end in ſpiritual matters, depends ſolely on its divine appointment unto that end.

SECT. 16.—2. The eſpecial gifts that the Spirit of God doth furniſh the preachers of the goſpel withal, to enable them unto an effectual diſcharge of their work, Epheſ. iv. 11, 12, 13. whereof we ſhall treat afterwards. All the power therefore that theſe things are accompanied withal, is reſolved into the ſovereignty of God. For he hath choſen this way of preaching for this end, and he beſtows theſe gifts on whom he pleaſeth. From theſe things it is that the perſuaſive motives which the word abounds withal unto converſion or turning to God from ſin, have that peculiar efficacy on the minds of men which is proper unto them.

SECT. 17.—4. We do not therefore in this caſe ſuppoſe that the motives of the word are left unto a mere natural operation, with reſpect unto the ability of them by whom it is diſpenſed; but moreover that it is bleſſed of God, and accompanied with the power of the Holy Spirit, for the producing of its effect and end upon the ſouls of men. Only the operation of the Holy Ghoſt, on the minds and wills of men in and by theſe means, is ſuppoſed to extend no further, but unto motives, arguments, reaſons and conſiderations, propoſed unto the mind, ſo to influence the will and the affections. Hence his operation is herein moral, and ſo me-

taphorical, not real, proper, and phyſical. Now concerning this whole work, I affirm theſe two things:

Sect. 18.—1. That the Holy Spirit doth make uſe of it in the regeneration or converſion of all that are adult, and that either immediately in and by the preaching of it, or by ſome other application of light and truth unto the mind derived from the word; for by the reaſons, motives, and perſuaſive arguments which the word affords, are our minds affected, and our ſouls wrought upon in our converſion unto God, whence it becomes our reaſonable obedience. And there are none ordinarily converted, but they are able to give ſome account by what conſiderations they were prevailed on thereunto. But;

2. We ſay that the whole work, or the whole of the work of the Holy Ghoſt in our converſion doth not conſiſt herein; but there is a real, phyſical work, whereby he infuſeth a gracious principle of ſpiritual life into all that are effectually converted, and really regenerated, and without which there is no deliverance from the ſtate of ſin and death which we have deſcribed; which, among others, may be proved by the enſuing arguments.

Sect. 19.—The principal arguments in this caſe will enſue in our proofs from the ſcriptures, that there is a real, phyſical work of the Spirit on the ſouls of men in their regeneration. That all he doth, conſiſteth not in this moral ſuaſion, the enſuing reaſons do ſufficiently evince.

1. If the Holy Spirit worketh no otherwiſe on men in their regeneration or converſion, but by * propoſing

* Non eſt igitur Gratia Dei in liberi Arbitrii natura, &c. in lege atque Doctrina ſicut Pelagius deſipit, ſed ad ſingulos actus datur illius voluntate de quo ſcriptum eſt; Pluvium voluntarium ſegregabis Deus hæreditati tuæ. Quia et liberum Arbitrium ad diligendum Deum primi peccati granditate perdidimus; et lex Dei atque doctrina quamvis ſancta et juſta, tamen occidit, ſi non vivificet Spiritus, per quem fit non ut audiendo ſed ut obediendo, neque ut lectione ſed ut dilectione teneatur. Quapropter ut in Deum crede-

unto them, and urging upon them, reaſons, arguments, and motives to that purpoſe; then, after his whole work, and notwithſtanding it, the will of man remains abſolutely indifferent whether it will admit of them or no; or whether it will convert itſelf unto God upon them or no; for the whole of this work conſiſts in propoſing objects unto the will, with reſpect whereunto it is left undetermined whether it will chuſe and cloſe with them or no. And indeed this is that which ſome plead for. For they ſay, that in all men, at leaſt all unto whom the goſpel is preached, there is that grace preſent, or with them, that they are able to comply with the word, if they pleaſe, and ſo believe, repent, or do any act of obedience unto God according to his will. And if they will, they can refuſe to make uſe of this aſſiſtance, aid, power, or grace, and ſo continue in their ſins. What this grace is, or whence men have this power and ability, by ſome is not declared. Neither is it much to be doubted, but that many do imagine that it is purely natural; only they will allow it to be called grace, becauſe it is from God who made us. Others acknowledge it to be the work or effect of grace internal, wherein part of the difference lay, between the Pelagians and Semi-pelagians of old. But they all agree that it is abſolutely in the power of the will of man to make uſe of it or not; that is, of the whole effect on them, or product in them of this grace communicated in the way deſcribed: for notwithſtanding any thing wrought in us or upon us thereby, the will is ſtill left various, flexible, and undetermined. It is true, that notwithſtanding the grace thus adminiſtered, the will hath power to refuſe it, and to abide in ſin. But that there is no more grace wrought in us, but what

mus et pie vivamus, non volentis neque currentis ſed miſerentis eſt Dei; non quia velle non debemus et currere, ſed quia ipſe in nobis et velle operatur et currere; Non ergo gratiam dioamus eſſe Doctrinam, ſed agnoſcamus Gratiam quæ facit prodeſſe Doctrinam; quæ Gratia ſi deſit, videmus etiam obeſſe Doctrinam. Auguſt. Epiſt. 107. ad Vitalem.

may be ſo refuſed, or that the will can make uſe of that grace for converſion, which it can refuſe, is falſe.

Sect. 20.—For (1.) This aſcribes the whole glory of our regeneration and converſion unto ourſelves, and not to the grace of God: for that act of our wills, on this ſuppoſition, whereby we convert unto God, is merely an act of our own, and not of the grace of God. This is evident; for if the act itſelf were of grace, then would it not be in the power of the will to hinder it. (2.) This would leave it abſolutely uncertain, notwithſtanding the purpoſe of God, and the purchaſe of Chriſt, whether ever any one in the world ſhould be converted unto God or no. For when the whole work of grace is over, it is abſolutely in the power of the will of man whether it ſhall be effectual or no; and ſo abſolutely uncertain; which is contrary to the covenant, promiſe, and oath of God, unto and with Jeſus Chriſt. (3.) It is contrary to expreſs teſtimones of ſcripture innumerable, wherein actual converſion unto God is aſcribed unto his grace, as the immediate effect thereof. This will further appear afterwards. God worketh in us to will and to do, Phil. ii. 13. The act therefore itſelf of willing in our converſion, is of God's operation; and although we will ourſelves, yet it is he who cauſeth us to will, by working in us to will and to do. And if the act of our will in believing, and obedience in our converſion to God, be not the effect of his grace in us, he doth not work in us both to will and to do of his own good pleaſure.

Sect. 21.—Secondly; This moral perſuaſion, however advanced or improved, and ſuppoſed to be effectual, yet it confers no new real ſupernatural ſtrength unto the ſoul. For whereas it worketh, yea, the Spirit or grace of God therein, and thereby, by reaſons, motives, arguments, and objective conſiderations, and no otherwiſe, it is able only to excite and draw out the ſtrength which we have, delivering the mind and affections from prejudices and other moral impediments:

real aid *, and internal ſpiritual ſtrength, neither is nor can be conferred thereby. And he who will acknowledge that there is any ſuch internal ſpiritual ſtrength communicated unto us, muſt alſo acknowledge that there is another work of the Spirit of God in us and upon us, than can be effected by theſe perſuaſions. But thus it is in this caſe, as ſome ſuppoſe. The mind of man is affected with much ignorance, and uſually under the power of many prejudices, which, by the corrupt courſe of things in the world, poſſeſs it from its firſt actings in the ſtate of infancy. The will and the affections are likewiſe viciated with depraved habits, which by the ſame means are contracted. But when the goſpel is propoſed and preached unto them, the things contained in it, the duties it requires, the promiſes it gives, are ſo rational, or ſo ſuited unto the principles of our reaſon, and the ſubject matter of them is ſo good, deſirable and beautiful unto an intellectual appetite, that being well conveyed unto the mind, they are able to diſcard all the prejudices and diſadvantages of a corrupt courſe under which it hath ſuffered, and prevail with the ſoul to deſiſt from ſin, that is, a courſe of ſinning, and to become a new man in all virtuous converſation. And that this is in the liberty and power of the will, is irrefragably proved by that ſophiſm of Biel out of Scotus and Occam, which contains the ſubſtance of what they plead in this cauſe. † Yea, thus to do, is ſo ſuitable unto the rational principles of a well-diſ-

* Sed quid illud eſt quo corporeorum ſenſuum pulſantur, in agro cordis cui impenditur iſta cultura, nec radicem poteſt figere nec germen emittere, niſi ille ſummus et verus Agricola potentia ſui operis adhibuerit, et ad vitalem profectum ea quæ ſunt plantata perduxerit.—Epiſt. ad Demetriadem.

† Omni dictamini rectæ rationis poteſt voluntas ſe conformare; ſed diligere Deum ſuper omnia eſt dictamen rectæ rationis; ratio enim dictat inter omnia diligenda eſſe aliquid ſumme diligendum. Item homo errans poteſt diligere creaturam ſuper omnia, ergo etiam Deum; mirum enim valde eſſet, quod voluntas ſe conformare poſſit dictamini erroneo et non recto.—Biel. 2. ſent. diſtinc. 27. q. Art. 4.

poſed mind, that to do otherwiſe, is the greateſt folly and madneſs in the world. Eſpecially will this work of converſion be unqueſtionably wrought, if the application of theſe means of it, be ſo diſpoſed in the providence of God, as that they may be ſeaſonable, with reſpect unto the frame and condition of the mind whereinto they are applied. And as ſundry things are neceſſary to render the means of grace thus ſeaſonable and congruous unto the preſent frame, temper, and diſpoſition of the mind, ſo in ſuch a congruity much of its efficacy doth conſiſt. And this, as it is ſaid, is the work of the Holy Ghoſt, and an effect of the grace of God: for if the Spirit of God did not, by the word, prevent, excite, ſtir up, and provoke the minds of men; did he not help and aſſiſt them, when endeavouring to turn to God, in the removal of prejudices, and all ſorts of moral impediments, men would continue and abide, as it were, dead in treſpaſſes and ſins, at leaſt their endeavours after deliverance would be weak and fruitleſs.

SECT. 22.— * This is all the grace, all the work of the Spirit of God in our regeneration and converſion, which ſome will acknowledge, ſo far as I can learn from their writings and diſcourſes. But that there is more required thereunto, I have before declared. As alſo, it hath been manifeſted what is the true and proper uſe and efficacy of theſe means in this work. But to place the whole of it herein, is that which Pelagius contended for of old; yea, he granted a greater uſe and efficacy of grace, than I can find to be allowed in the preſent confuſed diſcourſes of ſome on this ſubject.† Wherefore it is

* Hoc piarum mentium eſt, ut nihil ſibi tribuant, ſed totum Gratiæ Dei; unde quantumcunque aliquis det Gratiæ Dei, etiamſi ſubtrahat poteſtati naturæ aut liberi arbitrii a pietate non recedit; cum vero aliquid Gratiæ Dei ſubtrahitur et Naturæ tribuitur quod Gratiæ eſt, ibi poteſt periculum intervenire.—Caſſander. lib. Conſult. Art. 68.

† Pelagiana hæreſis quo dogmate Catholicam fidem deſtruere adorta ſit, et quibus impietatum venenis viſcera Eccleſiæ atque ipſa vitalia corporis

ſomewhat prepoſterous to endeavour an impoſition of ſuch rotten errors upon the minds of men, and that by crude aſſertions, without any pretence of proof, as is the way of many. And that the ſole foundation of all their harangues, namely, the ſuitableneſs of goſpel-principles and promiſes unto our wiſdom and reaſon, antecedently unto any ſaving work of the Spirit on our minds, is directly contradictory to the doctrine of our apoſtle, ſhall afterwards be declared. But it may be it will be ſaid, that it is not ſo much what is Pelagian, and what is not, as what is truth, and what is not, that is to be enquired after. And it is granted, that this is and ought to be our firſt and principal enquiry. But it is not unuſeful to know in whoſe ſteps they tread, who at this day oppoſe the doctrine of the effectual grace of Chriſt; and what judgment the ancient church made of their principles and opinions.

SECT. 23.—It is pretended yet further, that grace in the diſpenſation of the word doth work really and efficiently, eſpecially by illumination, internal

Chriſti voluerit occupare, notiora ſunt quam ut opere Narationis indigeant. Ex his tamen una eſt blaſphemia, nequiſſimum et ſubtiliſſimum germen aliarum, qua dicunt Gratiam Dei ſecundum merita hominum dari. Cum enim primo tantam naturæ humanæ vellent aſtruere ſanitatem ut per ſolum liberum arbitrium poſſet aſſequi Dei regnum; eo quod tam plene ipſo conditionis ſuæ præſidio juvaretur; ut habens naturaliter rationalem intellectum facile bonum eligeret malumque vitaret. Et ubi in utraque parte libera eſſent opera voluntatis, non facultatem his qui mali ſunt deeſſe, ſed ſtudium. Cum ergo ut dixi totam juſtitiam hominis ex naturali vellent rectitudine ac poſſibilitate ſubſiſtere, atque hanc definitionem doctrina ſana reſpueret, damnatum a Catholicis ſenſum et multis poſtea hæreticæ fraudis varietatibus coloratum, hoc apud ſe ingenio ſervaverunt, ut ad incipiendum et ad proficiendum, et ad perſeverandum in bono neceſſariam homini Dei Gratiam profiterentur. Sed in hac profeſſione quomodo vaſa iræ molirentur irrepere, ipſa Dei Gratia vaſis miſericordiæ revelavit. Intellectum eſt enim, ſaluberrimeque perſpectum hoc tantum eos de Gratia confiteri, quod quædam libero Arbitrio ſit Magiſtra, ſeque per cohortationes, per Legem, per Doctrinam, per Creaturam, per Contemplationem, per Miracula, perque terrores extrinſecus judico ejus oſtendat; quo unuſquiſque ſecundum Voluntatis ſuæ motum, ſi quæſierit inveniat, ſi petierit, recipiat; ſi pulſaverit introeat. —Proſp. ad Ruffin. de lib. Arbit.

excitations of the mind and affections; and if thereon the will do put forth its act, and thereby determine itſelf in the choice of that which is good, in believing and repenting; then the grace thus adminiſtred concurs with it, helps and aids it in the perfecting of its act; ſo that the whole work is of grace. So pleaded the Semi-pelagians, and ſo do others continue to do. But all this while, the way whereby grace, or the Spirit of God, worketh this illumination, excites the affections, and aids the will, is by moral perſuaſion only, no real ſtrength being communicated or infuſed, but what the will is at perfect liberty to make uſe of or to refuſe at pleaſure. Now, this in effect is no leſs than to overthrow the whole grace of Jeſus Chriſt, and to render it uſeleſs. For it aſcribes unto man the honour of his converſion, his will being the principal cauſe of it. It makes a man to beget himſelf a-new, or to be born again of himſelf; to make himſelf differ from others, by that which he hath not in an eſpecial manner received. It takes away the analogy that there is between the forming of the natural body of Chriſt in the womb, and the forming of his myſtical body in regeneration. It makes the act of living unto God by faith and obedience, to be a mere natural act, no fruit of the mediation or purchaſe of Chriſt, and allows the Spirit of God no more power nor efficacy in or towards our regeneration, than is in a miniſter who preacheth the word, or in an orator, who eloquently and pathetically perſuades to virtue, and exhorts from vice. And all theſe conſequences, it may be, will be granted by ſome amongſt us, and allowed to be true: to that paſs are things come in the world, through the confident pride and ignorance of men. But not only it may be, but plainly and directly the whole goſpel and grace of Chriſt are renounced where they are admitted.

Sect. 24.—This is not all that we * pray for, either

* Inaniter et perfunctorie potius quam veraciter pro eis ut doctrinæ cui adverſantur credendo conſentiant, Deo fundimus preces, ſi ad ejus non pertinet Gratiam convertere ad fidem ſuam, ipſi fidei contrarias voluntates. Auguſt. Epiſt. 107.

for ourſelves or others, when we beg effectual grace for them or ourſelves. There was no argument that the ancients more preſſed the Pelagians withal, than that the grace which they acknowledged, did not anſwer the prayers of the church, or what we are taught in the ſcripture to pray for. We are to pray only for what God hath promiſed, and for the communication of it unto us in that way whereby he will work it and effect it. Now he is at a great indifferency in this matter, who only prays that God would perſuade him or others, to believe and to obey, to be converted or to convert himſelf. The church of God hath always prayed that God would work theſe things in us; and thoſe who have a real concernment in them, do pray continually that God would effectually work them in their hearts. They pray, that he would convert them, that he would create a clean heart, and renew a right Spirit in them; that he would give them faith for Chriſt's ſake, and increaſe it in them; and that in all theſe things he would work in them by the exceeding greatneſs of his power both to will and to do according to his good pleaſure. And there is not a Pelagian in the world who ere once prayed for grace, or gracious aſſiſtance againſt ſin and temptation, with a ſenſe of his want of it, but that his prayers contradicted his profeſſion. To think that by all theſe petitions, with others innumerable dictated unto us in the ſcripture, and which a ſpiritual ſenſe of our wants will engage into, we deſire nothing but only that God would perſuade, excite, and ſtir us up to put forth a power and ability of our own, in the performance of what we deſire, is contrary unto all Chriſtian experience. Yea, for a man to lie praying with importunity, earneſtneſs, and fervency, for that which is in his own power, and can never be effected, but by his own power, is fond and ridiculous. And they do but mock God who pray unto him to do that for them which they can do for themſelves, and which God cannot do for them, but only when and as they do it for themſelves. Sup-

poſe a man to have a power in himſelf to believe and repent; ſuppoſe theſe to be ſuch acts of his will as God doth not, indeed cannot by his grace work in him, but only perſuade him thereunto, and ſhew him ſufficient reaſon why he ſhould ſo do; to what purpoſe ſhould this man, or with what congruity could he pray that God would give him faith and repentance. This ſome of late, as it ſeems, wiſely obſerving, do begin to ſcoff at and reproach the prayers of Chriſtians. For whereas in all their ſupplications for grace, they lay the foundation of them in an humble acknowledgment of their own vileneſs and impotency unto any thing that is ſpiritually good, yea, and a natural averſation from it, and a ſenſe of the power and working of the remainder of in-dwelling ſin in them; hereby exciting themſelves unto that earneſtneſs and importunity in their requeſts for grace, which their * condition makes neceſſary, (which hath been the conſtant practice of Chriſtians ſince there was one in the world;) this is by them derided and expoſed to contempt. In the room therefore of ſuch deſpiſed prayers, I ſhall ſupply them with an ancient form that is better ſuited unto their principles. † The preface unto it is, *Ille ad Deum digne elevat manus, ille Orationem bona Conſcientia effandit qui poteſt dicere:* the prayer followeth; *Tu noſti Domine quam Sanctæ et Puræ et Mundæ ſint ab omni malitia, et iniquitate, et rapina quas ad te extendo manus. Quemadmodum juſta et munda labiâ et ab omni mendacio libera quibus offero tibi Deprecationes, ut mihi miſerearis.* This prayer Pelagius taught a widow to make, as it was objected unto him in the Dioſpolitan ſynod, that is at Lydia in Paleſtine, cap. 6. only

* Prima Divini muneris Gratia eſt, ut erudiat nos ad noſtræ humilitatis confeſſionem, et agnoſcere faciat, quod ſi quid boni agimus per illum poſſumus, ſine quo nihil poſſumus. Proſp. ſentent. 105. ex Auguſtino.

† Quicunque tribuit ſibi bonum quod facit, etiamſi videtur nihil mali manibus operari, jam cordis innocentiam perdidit in quo ſe largitori bonorum prætulit. Hieron. in cap. 16. Proverb.

he taught her not to ſay that ſhe had no deceit in her heart, as one among us doth wiſely and humbly vaunt that he knoweth of none in his, ſo every way perfect is he man. Only to balance this of Pelagius, I ſhall give theſe men another prayer, * not declaring whoſe it is, leſt they ſhould cenſure him to the gallows. Whereas therefore it ſeems to be the doctrine of ſome, that we have no grace from Chriſt but only that of the goſpel teaching us our duty, and propoſing a reward; I know not what they have to pray for, unleſs it be riches, wealth, and preferments, with thoſe things that depend thereon.

SECT. 25.—Fourthly; This kind of the operation of grace where it is ſolitary, that is, where it is aſſerted excluſively to an internal phyſical work of the Holy Spirit, is not ſuited to effect and produce the work of regeneration or converſion unto God, in perſons who are really in that ſtate of nature which we have before deſcribed. The moſt effectual perſuaſions cannot prevail with ſuch men to convert themſelves, no more than arguments can prevail with a blind man to ſee, or with a dead man to riſe from the grave, or with a lame man to walk ſteadily. Wherefore the whole deſcription before given from the ſcripture of the ſtate of lapſed nature, muſt be diſproved and removed out of the way, before this grace can be thought ſufficient to be for the regeneration and converſion of men in that eſtate. But

* O bone Domine Ieſu, etſi ego admiſi unde me damnare potes, tu non amiſiſti unde ſalvare ſoles.—Verum eſt Conſcientia mea meretur Damnationem, et pœnitentia mea non ſufficit ad ſatisfactionem. Sed certum eſt quod Miſericordia tua ſuperat omnem offenſionem. Parce ergo mihi Domine, qui es ſalus vera et non vis mortem peccatoris: miſerere Domine peccatrici animæ meæ, ſolve vincula ejus, ſana vulnera ejus. Ecce miſericors Deus coram te exhibeo animam meam, virtutum muneribus doſolatam, catenis vitiorum ligatam, pondere peccatorum gravatam, delictorum ſordibus fœdatam, diſciſſam Vulneribus Dœmonum, putidam et fœtidam ulceribus criminum: his et aliis gravioribus malis quae tu melius vides quam ego, obſtrictam, oppreſſam, circumdatam, obvolutam, bonorum omnium relevamine deſtitutam, &c.

ſome proceed on other principles; men, they ſay, have by nature certain notions and principles concerning God, and the obedience due unto him; which are demonſtrable by the light of reaſon, and certain abilities of mind to make uſe of them unto their proper end. But they grant, at leaſt ſome of them do, that however theſe principles may be improved and acted by thoſe abilities, yet they are not ſufficient, or will not eventually be effectual to bring men unto the life of God, or to enable them ſo to believe in him, love him, and obey him, as that they may come at length unto the enjoyment of him; at leaſt they will not do this ſafely and eaſily, but through much danger and confuſion; wherefore * God, out of his goodneſs and love to mankind, hath made a further revelation of himſelf by Jeſus Chriſt in the goſpel, with the eſpecial way whereby his anger againſt ſin is averted, and peace made for ſinners, which men had before only a confuſed apprehenſion and hope about. Now, the things received, propoſed, and preſcribed in the goſpel, are ſo good, ſo rational, ſo every way ſuited unto the principles of our beings, the nature of our intellectual conſtitutions, or the reaſon of men, and thoſe fortified with ſuch rational and powerful motives, in the promiſes and threatenings of it, repreſenting unto us, on the one hand, the chiefeſt good which our nature is

* Gratia qua Chriſti populus ſumus hoc cohibetur
Limine nobiſcum, et formam hanc aſeribitis illi;
Ut cunctos vocet illa quidem invitetque, neque ullum
Praeteriens ſtudeat communem adferre ſalutem
Omnibus, et totum peccato abſolvere Mundum.
Sed proprio quenque Arbitrio parere vocanti,
Judicioque ſuo, mota ſe extendere mente
Ad lucem oblatam, quae ſe non ſubſtrahat ulli;
Sed cupidos recti juvet illuſtretque volentes.
Hinc adjutoris Domini bonitate Magiſtra
Creſcere virtutum ſtudia, ut quid quiſque petendum
Mandatis didicit jugi ſectetur amore.

Proſp. de Ingratis cap. 10.

capable of, and on the other the higheſt evil to be avoided that we are obnoxious unto, that they can be refuſed or rejected by none, but out of a brutiſh love of ſin, or the efficacy of depraved habits contracted by a vicious courſe of living. And herein conſiſts the grace of God towards men, eſpecially as the Holy Ghoſt is pleaſed to make uſe of theſe things in the diſpenſation of the goſpel by the miniſtry of the church. For when the reaſon of men is by theſe means excited ſo far as to caſt off prejudices, and enabled thereby to make a right judgment of what is propoſed unto it, it prevails with them to convert to God, to change their lives, and yield obedience according to the rule of the goſpel, that they may be ſaved.

And no doubt this were a notable ſyſtem of Chriſtian doctrine, eſpecially as it is by ſome rhetorically blended, or theatrically repreſented in feigned ſtories and apologues, were it not defective in one or two things; for, Firſt, it is excluſive of a ſuppoſition of the fall of man, at leaſt as unto the depravation of our nature which enſued thereon; and, Secondly, of all real effective grace diſpenſed by Jeſus Chriſt; * which render it a fantaſtic dream, alien from the deſign and doctrine of the goſpel. But it is a fond thing to diſcourſe with men about either regeneration or converſion unto God, by whom theſe things are denied.

SECT. 27. Such a work of the Holy Spirit we muſt therefore enquire after, as whereby the mind is effectually renewed, the heart changed, the affections ſancti-

* Ploremus coram Domino qui fecit nos et homines et ſalvos. Nam ſi ille nos fecit homines, nos autem ipſi nos fecimus ſalvos, aliquid illo melius fecimus; melior eſt enim ſalvus homo quam quilibet homo. Si ergo te Deus fecit hominem, et tu te feciſti bonum hominem, quod tu feciſti melius eſt. Aug. de Verd. Apoſt. Serm. 10.

Natura humana etiamſi in illa integritate in qua eſt condita, permaneret, nullo modo ſeipſam creatore ſuo non adjuvante ſervaret. Unde cum ſine Dei Gratia ſalutem non poſſet cuſtodire quam accepit, quomodo ſine Dei Gratia poteſt recuperare quam perdidit. Proſp. Sentent. 308.

fied, all actually and effectually, or no deliverance will be wrought, obtained, or enſue, out of the eſtate deſcribed. For notwithſtanding the utmoſt improvement of our minds and reaſons that can be imagined, and the moſt eminent propoſal of the truths of the goſpel, accompanied with the moſt powerful enforcements of duty and obedience that the nature of the things themſelves will afford; yet the mind of man, in the ſtate of nature, without a ſupernatural elevation by grace, is not able ſo to apprehend them, as that its apprehenſion ſhould be ſpiritual, ſaving, or proper unto the things apprehended. And notwithſtanding the perception which the mind may attain unto in the truth of goſpel-propoſals; and the conviction it may have of the neceſſity of obedience, yet is not the will able to apply itſelf unto any ſpiritual act thereof, without an ability wrought immediately in it by the power of the Spirit of God; or rather unleſs the Spirit of God by his grace do effect the act of willing in it. Wherefore, not to multiply arguments, we conclude, that the moſt effectual uſe of outward means alone, is not all the grace that is neceſſary unto, nor all that is actually put forth in the regeneration of the ſouls of men.

Sect. 28.—Having thus evidenced wherein the work of the Holy Spirit in the regeneration of the ſouls of men, doth not conſiſt, namely, in a ſuppoſed congruous perſuaſion of their minds where it is alone:

(1.) I ſhall proceed to ſhew wherein it doth conſiſt, and what is the true nature of it. And to this purpoſe I ſay, (1.) Whatever efficacy that moral operation, which accompanies, or is the effect of the preaching of the word, as bleſſed and uſed by the Holy Spirit, is of or may be ſuppoſed to be of, or is poſſible that it ſhould be of in and towards them that are unregenerate, we do willingly aſcribe unto it. We grant, that in the work of regeneratiou, the Holy Spirit towards thoſe that are adult, doth make uſe of the word, both the law and the goſpel, and the miniſtry of the church in the diſpenſa-

tion of it, as the ordinary means thereof; yea, this is ordinarily the whole external means that is made uſe of in this work, and an efficacy proper unto it, it is accompanied withal. Whereas therefore ſome contend, that there is no more needful to the converſion of ſinners, but the preaching of the word unto them who are congruouſly diſpoſed to receive it, and that the whole of the grace of God conſiſts in the effectual application of it unto the minds and affections of men, whereby they are enabled to comply with it, and turn unto God by faith and repentance; they do not aſcribe a greater power unto the word, than we do by whom this adminiſtration of it is denied to be the total cauſe of converſion. For we aſſign the ſame power to the word as they do, and more alſo, only we affirm that there is an effect to be wrought in this work, which all this power, if alone, is inſufficient for. But in its own kind is it ſufficient and effectual, ſo far as that the effect of regeneration or converſion unto God is aſcribed thereunto. This we have declared before.

SECT. 29.—(2.) There is not only a moral, * but

* At vero Omnipotens hominem cum Gratia ſalvat,
Ipſa ſuum conſummat opus cui tempus agendi
Semper adeſt, quae geſta velit non moribus illi
Fit mora, non cauſis anceps ſuſpenditur ullis.
Nec quod ſola poteſt cura officioque Miniſtri
Exequitur, famuliſve vicem committit agendi.
Qui quamvis multa admoneant mandata vocantis.
Pulſant non intrant animas; Deus ergo ſepultos
Suſcitat et ſolvit peccati compede vinctos.
Ille obſcuratis Cordibus dat intellectum.
Ille ex injuſtis juſtos facit, indit amorem
Quo redametur amans; et amor quem conferet ipſe eſt.
Hunc itaque Affectum quo ſumunt mortua Vitam,
Quo tenebrae fiunt lumen, quo immunda vileſcunt;
Quo ſtulti ſapere incipiunt aegrique valeſcunt
Nemo alii dat, nemo ſibi.——Proſp. de Ingrat. cap. 15.

Legant ergo et intelligant, intueantur et fateantur, non lege atque Doctrina inſonante forinſecus, ſed intima atque occulta, mirabili atque ineffabili poteſtate operari Deum in cordibus hominum non ſolum veras Revelationes, ſed etiam bonas Voluntates. Auguſt. lib. de Grat. Chriſt. adv. Pelagium et Caeleſt. cap. 24.

a phyſical immediate operation of the Spirit by his power and grace, or his powerful grace upon the minds or ſouls of men in their regeneration. This is that which we muſt cleave to, or all the glory of God's grace is loſt, and the grace adminiſtered by Chriſt neglected. So it is aſſerted, Epheſ. i. 19, 20. *That we may know what is the exceeding greatneſs of his power towards us who believe, according to the working of his mighty power; which he wrought in Chriſt when he raiſed him from the dead.* The power here mentioned hath an exceeding greatneſs aſcribed unto it, with reſpect unto the effect produced by it. The power of God in itſelf is as unto all acts equally infinite, he is omnipotent. But ſome effects are greater than others, and carry in them more than ordinary impreſſions of it. Such is that here intended, whereby God makes men to be believers, and preſerves them when they are ſo. And unto this power of God, there is an actual operation or efficiency aſcribed, the working of his mighty power. And the nature of this operation or efficiency is declared to be of the ſame kind with that which was exerted in the raiſing of Chriſt from the dead. And this was by a real phyſical efficiency of divine power. This therefore is here teſtified, that the work of God towards believers, either to make them ſo, or preſerve them ſuch, for all is one as unto our preſent purpoſe, conſiſts in the acting of his divine power by a real internal efficiency. So God is ſaid to fulfil in us all the good pleaſure of his goodneſs, and the work of faith with power, 2 Theſſ. i. 11. 2 Pet. i. 3. And hence the work of grace in converſion is conſtantly expreſſed by words denoting a real internal efficiency, ſuch are creating, quickening, forming, giving a new heart, whereof afterwards. Wherever this work is ſpoken of, with reſpect unto an active efficiency, it is aſcribed unto God. He creates us a-new, he quickens us, he begets us of his own will; but where it is ſpoke of with reſpect unto us, there it is paſſively expreſſed; we are created in

Chriſt Jeſus, we are new creatures, we are born again; and the like; which one obſervation is ſufficient to evert the whole hypotheſis of Arminian grace. Unleſs a work wrought by power, and that real, and immediate be intended herein, ſuch a work may neither be ſuppoſed poſſible, nor can be expreſſed. Wherefore it is plain in the ſcripture, that the Spirit of God works internally, immediately, efficiently in and upon the minds of men in their regeneration. The new birth is the effect of an act of his power and grace; or, no man is born again but it is by the inward efficiency of the Spirit.

SECT. 30.—(3.) This internal efficiency of the Holy Spirit on the minds of men, as to the event, is * infallible, victorious, irreſiſtable, or always efficacious. But in this aſſertion, we ſuppoſe that the meaſure of the efficacy of grace, and the end to be attained, are fixed by the will of God. As to that end whereunto of God it is deſigned, it is always prevalent or effectual, and cannot be reſiſted; or, it will effectually work what God deſigns it to work; for, wherein he will work, none ſhall let him; and who hath reſiſted his will? there are many motions of grace even in the hearts of believers, which are thus far reſiſted, as that they attain not that effect which in their own nature they have a tendency unto. Were it otherwiſe, all believers would be perfect. But it is manifeſt in experience, that we do not always anſwer the inclinations of grace, at leaſt as unto the degree which it moves toward. But yet even ſuch motions alſo, if they are of and from ſaving grace, are affectual ſo far, and for all thoſe ends which

* Quid eſt omnis qui audivit a Patre, et didicit, venit ad me; niſi nullus eſt qui audiat et diſcat a Patre et non veniat ad me? Si enim omnis qui audivit a Patre et didicit, venit, profecto omnis qui non venit non audivit a Patre nec didicit: nam ſi audiſſet et didiciſſet veniret;—Hæc itaque Gratia quæ occulte humanis Cordibus divina largitate tribuitur, a nullo duro corde reſpuiter; ideo quippe tribuitur ut Cordis duritia primitus auferatur. Auguſtin de praedeſtinatione Sanctorum, lib. 1 cap. 8.

they are deſigned unto in the purpoſe of God; for his will ſhall not be fruſtrate in any inſtance. And where any work of grace is not effectual, God never intended it ſhould be ſo, nor did put forth that power of grace which was neceſſary to make it ſo. * Wherefore in or towards whomſoever the Holy Spirit puts forth his power, or acts his grace for their regeneration, it removes all obſtacles, overcomes all oppoſitions, and infallibly produceth the effect intended. This propoſition being of great importance to the glory of God's grace, and moſt ſignally oppoſed by the patrons of corrupted nature and man's free will in the ſtate thereof, muſt be both explained and confirmed. We ſay therefore;

Sect. 31.—(1.) The power which the Holy Ghoſt puts forth in our regeneration, is ſuch in its acting or exerciſe, as our minds, wills, and affections, are ſuited to be wrought upon, and to be affected by it according to their natures, and natural operations. *Turn thou me, and I ſhall be turned; draw me, and I ſhall run after thee.* He doth neither act in them any otherwiſe than they themſelves are meet to be moved and move, to be acted and act, according to their own nature, power and ability. He draws us with the cords of a man. And the work itſelf is expreſſed by perſuading, God perſuade Japhet; and alluring, *I will allure her into the wilderneſs, and ſpeak comfortably:* for, as it is certainly effectual, ſo it carries no more repugnancy unto our faculties, than a prevalent perſuaſion doth. So that,

Sect. 32.—(2.) He doth not in our regeneration poſſeſs the mind with any enthuſiaſtical impreſſions; nor acteth abſolutely upon us as he did in extraordinary prophetical inſpirations of old, where the minds and

* O qualis eſt artifex ille Spiritus! nulla ad diſcendum mora agitur in omne quod voluerit. Mox enim ut eligeret mentem docet; ſolumque tetigiſſe docuiſſe eſt. Nam humanum ſubito ut illuſtrat immutat affectum; abnegat hoc repente quod erat, exhibet repente quod non erat. Gregor. Hom. 30. in Evangel.

organs of the bodies of men were merely paſſive inſtruments, moved by him above their own natural capacity and activity, not only as to the principle of working, but as to the manner of operation. But he works on the minds of men, in and by their own natural actings, through an immediate influence and impreſſion of his power. *Create in me a clean heart, O God. He worketh to will and to do.*

SECT. 33.—(3.) He therefore offers no * violence or compulſion unto the will. This that faculty is not naturally capable to give admiſſion unto. If it be compelled it is deſtroyed. And the mention that is made in the ſcripture of compelling (compel them to come in) reſpects the certainty of the event, not the manner of the operation on them. But whereas the will, in the depraved condition of fallen nature, is not only habitually filled and poſſeſſed with an averſation from that which is good ſpiritually, (alienated from the life of God) but alſo continually acts an oppoſition unto it, as being under the power of the carnal mind which is enmity againſt God; and whereas this grace of the Spirit in converſion doth prevail againſt all this oppoſition, and is effectual and victorious over it; it will be enquired how this can any otherwiſe be done, but by a kind of violence and compulſion; ſeeing we have evinced already that moral perſuaſion and objective allurement is not ſufficient thereunto? Anſw. It is acknowledged, that in the work of converſion unto God, though not in the very act of it, there is a reaction between grace and the will, their acts being contrary, and that grace is

* Chriſtus non dicit, duxerit, ut illic aliquo modo intelligamus praecedere voluntatem; ſed dicit traxerit, quis autem trahitur ſi jam volebat; et tamen nemo venit niſi velit, trahitur ergo miris modis ut velit, ab illo qui novit intus in ipſis hominum cordibus operari; non ut homines quod fieri non poteſt, nolentes credant, ſed ut volentes ex nolentibus fiant. Auguſt. cont. duas Epiſt. Pelag. cap. 19.

Certum eſt nos velle cum volumus, ſed ille facit ut velimus, de quo dictum eſt, Deus eſt qui operatur in nobis velle. Idem de Grat. et lib. Arbit. cap 15.

therein victorious; and yet no violence or compulſion is offered unto the will, For;

Sect. 34. (1.) The oppoſition is not *ad idem*. The enmity and oppoſition that is acted by the will againſt grace, is againſt it as objectively propoſed unto it. So do men reſiſt the Holy Ghoſt; that is, in the external diſpenſation of grace by the word. And if that be alone, they may always reſiſt it; the enmity that is in them will prevail againſt it; ye always reſiſt the Holy Ghoſt. The will therefore is not forced by any power put forth in grace, in that way wherein it is capable of making oppoſition unto it, but the prevalency of grace is of it as it is internal, working really and phyſically, which is not the object of the wills oppoſition; for it is not propoſed unto it, as that which it may accept or refuſe, but worketh effectually in it.

Sect. 35.—(2.) The will, in the firſt act of converſion, (as even ſundry of the ſchoolmen acknowledge) acts not but as it is acted, moves not but as it is moved, and therefore is paſſive therein in the ſenſe immediately to be explained: and if this be not ſo, it cannot be avoided, but that the act of our turning unto God is a mere natural act, and not ſpiritual or gracious. For it is an act of the will not enabled thereunto antecedently by grace. Wherefore it muſt be granted, and it ſhall be proved, that in order of nature, the acting of grace in the will in our converſion is antecedent unto its own acting; though in the ſame inſtant of time wherein the will is moved, it moves; and when it is actuated, it acts itſelf, and preſerves its own liberty in its exerciſe. There is therefore herein an inward almighty ſecret act of the power of the Holy Ghoſt, producing or effecting in us the will of converſion unto God, ſo actuating our wills, as that they alſo act themſelves, and that freely. So Auſtin. cont. Duas *Epiſt. Pelag. lib.* 1. *cap.* 19. *Trahitur (homo) miris modis ut velit, ab illo qui novit intus in ipſis cordibus hominum operari, non ut homines, quod fieri non poſſit, nolentes credant, ſed ut volentes ex nolen-*

tibus fiant. The Holy Spirit who in his power and operation is more intimate, as it were unto the principles of our ſouls than they are to themſelves, doth with the preſervation, and in the exerciſe of the liberty of our wills, effectually work our regeneration and converſion unto God. This is the ſubſtance of what we plead for in this cauſe, and which declares the nature of this work of regeneration, as it is an inward ſpiritual work. I ſhall therefore confirm the truth propoſed with evident teſtimonies of ſcripture, and reaſons contained in them or educed from them.

SECT. 36.—1. The work of converſion itſelf, and in eſpecial the act of believing, or * faith itſelf is expreſly ſaid to be of God, to be wrought in us by him, to be given unto us from him. The ſcripture ſays not that God gives us ability or power to believe only, namely, ſuch a power as we may make uſe of if we will, or do otherwiſe; but faith, repentance, and converſion themſelves are ſaid to be the work and effect of God. Indeed there is nothing mentioned in the ſcripture concerning the communicating of power remote or next to the mind of man, to enable him to believe antecedently unto actual believing. A remote power, if it may be ſo called, in the capacities of the faculties of the ſoul, the reaſon of the mind, and liberty of the will, we have given an account concerning. But for that which ſome

* Reſtat ut ipſam fidem unde omnis Juſtitia ſumit initium, non humano, quo iſti extolluntur, tribuamus arbitrio, nec ullis precedentibus meritis, quoniam inde incipiunt bona quaecunque ſunt merita ſed gratuitum Dei donum eſſe fateamur, ſi gratiam veram, id eſt, ſine Meritis cogitemus. Auguſt. Epiſt. 105.

Nollem Ergo his tam claris teſtimoniis repugnare, et tamen volens a ſeipſo ſibi eſſe quod credit, quaſi componit cum Deo ut partem fidei ſibi vendicet, atque illi partem relinquat; et quod eſt elatius, primam tollit ipſe, ſequentem dat illi; et in eo quod dicit eſſe amborum, priorem ſe, poſteriorem facit Deum. Auguſt. de Prædeſt. Sanct. cap. 2.

call a next power *, or an ability to believe in order of nature antecedent unto believing itſelf, wrought in us by the grace of God, the ſcripture is ſilent. The apoſtle Paul ſaith of himſelf, παντα ἰσχυω ἐν τῳ ἐνδυναμουντι με Χριστω, Phil. iv. 13. *I can do all things, or prevail in all things, through Chriſt who enableth me;* where a power or ability ſeems to be ſpoken of antecedent unto acting. But this is not a power for the firſt act of faith, but a power in them that believe. Such a power I acknowledge, which is actuated in the co-operation of the Spirit and grace of Chriſt, with the grace which believers have received, unto the performance of all acts of holy obedience, whereof I muſt treat elſewhere. Believers have a ſtock of habitual grace, which may be called indwelling grace, in the ſame ſenſe wherein original corruption is called indwelling-ſin. And this grace, as it is neceſſary unto every act of ſpiritual obedience, ſo, of itſelf, without the renewed co-working of the Spirit of Chriſt, it is not able nor ſufficient to produce any ſpiritual act. This working of Chriſt upon, and with the grace we have received, is called enabling of us. But with perſons unregenerate, and as to the firſt act of faith, it is not ſo.

Sect. 37.—But it will be objected, that every thing which is actually accompliſhed, was in *potentia* before. There muſt therefore be in us a power to believe before we do ſo actually. Anſw. The act of God working faith in us, is a creating act. For we are his workmanſhip created in Chriſt Jeſus, Eph. ii. 10. And he that is in Chriſt Jeſus is a new creature, 2 Cor. v. 17. Now, the effects of creating acts are not in *potentia* any

* Quando Deus docet per Spiritus Gratiam, ita docet ut quod quiſque didicerit non tantum cognoſcendo videat, ſed etiam volendo appetat agendoque perficiat. Et ipſo Divino Docendi modo etiam ipſa Voluntas, en ipſa operatio non ſola volendi et operandi naturalis poſſibilitas adjuvatur. Si enim ſolum poſſe noſtrum hac Gratia Juvaretur, ita diceret Dominus, omnis qui audiverit a Patre et didicet poteſt venire ad me. Auguſt, de Grat. Chriſt. Contra Pelagium, cap. 14.

where but in the active power of God; ſo was the world itſelf before its actual exiſtence. This is termed *Potentia Logica;* which is no more but a negation of any contradiction to exiſtence; not *Potentia Phyſica*, which includes a diſpoſition unto actual exiſtence. Notwithſtanding therefore all theſe preparatory works of the Spirit of God, which we allow in this matter, there is not by them wrought in the minds and wills of men, ſuch a next power, as they call it, as ſhould enable them to believe with further actual grace working faith itſelf. Wherefore, with reſpect to believing, the firſt act of God is to work in us to will; Phil. i. 13. *He worketh in us to will.* Now, to will to believe, is to believe. This God works in us by that grace which Auſtin and the ſchoolmen call *Gratia Operans*, becauſe it worketh in us, without us, the will being merely moved and paſſive therein. That there is a power or faculty of believing given unto all men unto whom the goſpel is preached, or who are called by the outward diſpenſation of it, ſome do pretend. And that becauſe thoſe unto whom the word is ſo preached, if they do not actually believe, ſhall periſh eternally, as is poſitively declared in the goſpel, Mark xvi. 16. But this they could not juſtly do, if they had not received a power or faculty of believing.

Anſw. 1. Thoſe who believe not upon the propoſal of Chriſt in the goſpel, are left without remedy in the guilt of thoſe other ſins, for which they muſt periſh eternally. *If you believe not*, ſaith Chriſt, *that I am he, you ſhall die in your ſins*, John viii. 12.

2. The impotency that is in men, as to the act of believing, is contracted by their own fault, both as it ariſeth from the original depravation of nature, and as it is increaſed by corrupt prejudices and contracted habits of ſin; wherefore they juſtly periſhed, of whom yet it is ſaid, *that they could not believe*, John xii. 39.

3. There is none by whom the goſpel is refuſed, but they put forth an act of the will in its rejection, which

all men are free unto, and able for. *I would have gathered you, but you would not*, Matth. xxiii. 37. *You will not come to me, that you may have life.*

SECT. 38.—But the ſcripture poſitively affirms of ſome to whom the goſpel was preached, that they *could not believe*, John xii. 39. And of all natural men, that *they cannot perceive the things of God*, 1 Cor. ii. 14. neither is it *given unto all to know the myſteries of the kingdom* of God, but ſome only, Matth. xi. 25. And thoſe to whom it is not ſo given, have not the power intended. Beſides, faith is not of all, or all *have not faith*, 2 Theſſ. iii. 2. But it is peculiar to the elect of God, Tit. i. 1. Acts xiii. 48. And theſe elect are but ſome of thoſe that are called, Matth. xx. 16.

SECT. 39.—Yet further, to clear this, it may be obſerved, that this firſt act of willing may be conſidered two ways: (1.) As it wrought in the will ſubjectively, and ſo it is formally only in that faculty. And, in this ſenſe, the will is merely paſſive, and only the ſubject moved or actuated. And, in this reſpect, the act of God's grace in the will is an act of the will. But, (2.) It may be conſidered as it is efficiently alſo in the will, as being actuated, it acts itſelf. So it is from the will as its principle, and is a vital act thereof, which gives it the nature of obedience. Thus the will, in its own nature, is *mobilis*, fit and meet to be wrought upon by the grace of the Spirit, to faith and obedience; with reſpect unto the creating act of grace working faith in us, it is *mota*, moved and actuated thereby. And, in reſpect of its own illicit act, as it is ſo actuated and moved, it is *movens*, the next efficient cauſe thereof.

SECT. 40.—Theſe things being premiſed, for the clearing of the nature of the operation of the Spirit in the firſt communication of grace unto us, and the will's compliance therewithal, we return unto our arguments or teſtimonies given unto the * *actual collation of faith* upon

* Si quis ſine Gratia Dei credentibus, volentibus, deſiderantibus, conantibus miſericordiam dicit conferri; non autem divinitus ut credamus, veli-

us by the Spirit and grace of God, which muſt needs be effectual and irreſiſtible; for the contrary implies a contradiction, namely, that God ſhould work what is not wrought, Phil. i. 29. *To you it is given on the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* To believe on Chriſt, expreſſeth ſaving faith itſelf. This is given unto us. And how is it given us? even by the power of God working in us *to will and to do of his own good pleaſure*, chap. i. 13. Our faith is our coming to Chriſt. *And no man*, ſaith he, *can come unto me, except it be given him of my Father*, John vi. 65. All power in ourſelves for this end is utterly taken away; *no man can come unto me.* However we may ſuppoſe men to be prepared or diſpoſed, whatever arguments may be propoſed unto them, and in what ſeaſon ſoever to render things congruous and agreeable to their inclinations, yet no man of himſelf can believe, can come to Chriſt, unleſs faith itſelf be given unto him, that is, be wrought in him by the grace of the Father, Col. ii. 11. So it is again aſſerted, and that both negatively and poſitively, Eph. ii. 8. *By grace are ye ſaved through faith, and that not of yourſelves, it is the gift of God.* Our own ability, be it what it will, however aſſiſted and excited, and God's gift, are contra-diſtinguiſhed. It it be of ourſelves, it is not the gift of God; if it be the gift of God, it is not of ourſelves. And the manner how God beſtows this gift upon us, is declared, ver. 10. *For we are his work-*

mus, per infuſionem et inſpirationem Spiritus Sancti in nobis fieri confitetur, anathema ſit —Conc. Araufic. 2. Can. 6.

Datur poteſtas ut Filii Dei fiant qui credunt in eum, cum hoc ipſum datur ut credunt in eum. Quæ poteſtas niſi detur a Deo nulla eſſe poteſt ex libero Arbitrio, quia nec liberum in bono erit quod liberator non liberaverit.—Auguſt. lib. 1. cont. Duas Epiſt. Pelag. cap. 3.

Reſtat ut ipſam fidem unde omnis Juſtitia ſumit initium, non humano, quo iſti extolluntur, tribuamus arbitrio, nec ullis precedentibus meritis, quoniam inde incipiunt bona quæcunque ſunt merita, ſed gratuitum Dei donum eſſe fateamur, ſi gratiam veram, id eſt, ſine Meritis cogitemus —Auguſt. Epiſt. 105.

manſhip, created in Chriſt Jeſus unto good works. Good works, or goſpel-obedience, are the things deſigned. Theſe muſt proceed from faith, or they are not acceptable with God, Heb. xi. 6. And the way whereby this is wrought in us, or a principle of obedience, is by a creating act of God; we *are his workmanſhip created in Jeſus Chriſt.* In like manner God is ſaid to *give us repentance*, 2 Tim. ii. 25. Acts xi. 18. This is the whole of what we plead. God, in our converſion, by the exceeding greatneſs of his power, as he wrought in Chriſt when he raiſed him from the dead, actually worketh faith and repentance in us; gives them unto us, beſtows them on us, ſo that they are mere effects of his grace in us. And his working in us infallibly produceth the effect intended, becauſe it is actual faith that he works; and not only a power to believe, which we may either put forth and make uſe of, or ſuffer to be fruitleſs, according to the pleaſure of our own wills.

SECT. 41.—Secondly; As God giveth and worketh in us faith and repentance, ſo the way whereby he doth it, or the manner how he is ſaid to effect them in us, make it evident, that he doth it by a power infallibly efficacious, and which the will of man doth never reſiſt. For this way is ſuch, as that he thereby takes away all repugnancy, all reſiſtance, all oppoſition, every thing that lieth in the way of the effect intended, Deut. xxx. 6. *The Lord thy God will circumciſe thine heart, and the heart of thine ſeed, to love the Lord thy God with all thine heart, and all thy ſoul, that thou mayeſt live.* A denial of the work here intended, is expreſſed, chap. xxix. 4. *The Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day.* What it is to have the heart circumciſed, the apoſtle declares, Col. ii. 11. *It is the putting off the body of the ſins of the fleſh by the circumciſion of Chriſt;* that is, our converſion to God. It is the giving an heart to perceive, and eyes to ſee, and ears to hear; that is, ſpiritual light and obedience, by the removal of all obſtacles and hindrances.

This is the immediate work of the Spirit of God himſelf. No man ever circumciſed his own heart. No man can ſay he began to do it by the power of his own will, and then God only helped him by his grace. As the act of outward circumciſion on the body of a child, was the act of another, and not of the child who was only paſſive therein, but the effect was in the body of the child only; ſo is it in this ſpiritual circumciſion: it is the act of God, whereof our hearts are the ſubject. And whereas it is the blindneſs, obſtinacy, and ſtubbornneſs in ſin, that is in us by nature, with the prejudices which poſſeſs our minds and affections, which hinder us from converſion unto God, by this circumciſion they are taken away. For by it, the body of the ſins of the fleſh is put off. And how ſhould the heart reſiſt the work of grace, when that whereby it ſhould reſiſt is effectually taken away?

SECT. 42.—Ezek. xxxvi. 26. *A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. And I will put my Spirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgments and do them.* To which may be added, Jer. xxiv. 7. *And I will give them an heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God; ſo they ſhall return unto me with their whole heart.* As alſo, Iſa. xliv. 3, 4, 5. *I will pour water upon him that is thirſty, and floods upon the dry ground; I will pour my Spirit upon thy ſeed, and my bleſſing on thy offspring, and they ſhall ſpring up as among the graſs, as willows by the water-courſes. One ſhall ſay I am the Lord's.* So, Jer. xxxi. 33. *I will put my law in their inward parts, and write it in their hearts.* I ſhall firſt enquire into two things about theſe concurrent teſtimonies: (1.) Is it lawful for us, is it our duty to pray, that God would do and effect what he had promiſed to do, and that both for ourſelves and others? For ourſelves, that the work of our converſion may be renewed, carried on, and conſummated in the way and by the means

whereby it was begun; that ſo he who hath begun the good work in us, may perfect it to the day of Jeſus Chriſt, Phil. i. 6. For thoſe who are converted and regenerated, and are perſuaded on good and infallible grounds that ſo they are, may yet pray for thoſe things which God promiſeth to work in their firſt converſion. And this is, becauſe the ſame work is to be preſerved and carried on in them by the ſame means, the ſame power, the ſame grace wherewith it was begun. And the reaſon is, becauſe this work, as it is merely the work of converſion, is immediately perfected and completed as to the being of it; yet, as it is the beginning of a work of ſanctification, it is continually to be renewed and gone over again, becauſe of the remainder of ſin in us, and the imperfection of our grace. For others, that it may be both begun and finiſhed in them. And do we not in ſuch prayers deſire, that God would really, powerfully, and effectually, by the internal efficiency of his Spirit, take away all hindrances, oppoſitions, and repugnancy in our minds and wills, and actually collate upon us, give unto us, and work in us, a new principle of obedience, that we may aſſuredly love, fear, and truſt in God always? Or, do we only deſire that God would ſo help us, as to leave us abſolutely undetermined, whether we will make uſe of his help or not? Did ever any pious ſoul couch ſuch an intention in his ſupplications? He knows not how to pray, who prays not that God would by his own immediate power, work thoſe things in him which he thus prayeth for. And unto this prayer alſo grace effectual is antecedently required. * Wherefore I enquire, (Secondly,) Whether God doth really effect and work in any the things which he here promiſeth that he will work and effect? If he doth not, where is his truth

* Semper quidem adjutorium Gratiae nobis eſt a Deo poſcendum, ſed nec ipſum quod poſſumus viribus noſtris aſſignem. Neque enim haberi poteſt ipſe ſaltem orationis affectus niſi Divinitus fuerit attributus. Ut ergo deſideremus adjutorium Gratiae, hoc ipſum quoque eſt Gratiae, ipſa namque incipit effundi ut incipiat poſci.—Fulgent. Epiſt. ad Theod.

and faithfulneſs? It is ſaid that he doth ſo, and will do ſo, provided that men do not refuſe his tender of grace, nor reſiſt his operations, but comply with them. But this yields no relief.

SECT. 43.—For, (1.) What is it, not to refuſe the grace of converſion, but to comply with it? Is it not to believe, to obey, to convert ourſelves; ſo then God promiſeth to convert us, on condition that we convert ourſelves; to work faith in us, on condition that we do believe; and a new heart, on condition that we make our hearts new themſelves. To this are all the adverſaries of the grace of God brought by thoſe conditions, which they feign of its efficacy to preſerve the ſovereignty of free-will in our converſion; that is, unto plain and open contradictions, which have been charged ſufficiently upon them by others, and from which they could never extricate themſelves. (2) * Where God promiſeth thus to work, as theſe teſtimonies do witneſs, and doth not effectually do ſo, it muſt be either becauſe he cannot, or becauſe he will not; if it be ſaid, that he doth it not, becauſe he will not; then this is that which is aſcribed unto God: that he promiſeth, indeed, to take away our ſtony heart, and to to give us a new heart, with his law written in it, but he will not do ſo, which is to overthrow his faithfulneſs, and to make him a liar. If they ſay it is, becauſe he cannot, ſeeing that men oppoſe and reſiſt the grace whereby he would work this effect; then where is the wiſdom of promiſing to work that in us, which he knew he could not effect without our compliance, and which he knew we would not comply withal? But it will be ſaid, that God promiſeth to work and effect theſe things, but in ſuch a way as he hath appointed; that is, by giving ſuch ſupplies of grace as may enable us thereunto, which, if we refuſe to make uſe of, the fault is

* Hoc promittit Deus quod ipſe facit; non enim ipſe promittit et alius facit; quod jam non eſt promittere ſed prædicere. Ideo non ex operibus ſed ex vocante, ne ipſorum fit, non Dei.—Auguſt. de Spirit. et Lit. cap. 24.

merely our own. Anſw. It is the things themſelves that are promiſed, and not ſuch a communication of means to effect them, as may produce them, or may not, as the conſideration of the places will manifeſt: Whereof obſerve:

Sect. 44.—(1.) The ſubject ſpoken of in theſe promiſes, is the heart. And the heart, in the ſcripture, is taken for the whole rational ſoul, not abſolutely, but as all the faculties of the ſoul are one common principle of all our moral operations. Hence it hath ſuch properties aſſigned unto it as are peculiar to the mind or underſtanding, as to ſee, perceive, to be wiſe, and to underſtand; and, on the contrary, to be blind and fooliſh, ſometimes ſuch as belong properly to the will and affections, as to obey, to love, to fear, to truſt in God. Wherefore the principle of all our ſpiritual and moral operations is intended hereby.

Sect. 45. (2.) There is a deſcription of this heart, as it is in us, antecedent unto the effectual working of the grace of God in us: it is ſaid to be ſtony. The heart of ſtone. It is not abſolutely, that it is ſaid ſo to be but with reſpect unto ſome certain end. This end is declared to be our *walking in the ways of God*, or our fearing of him. Wherefore our hearts, by nature, as unto living to God, or his fear, are a ſtone, or ſtony; and who hath not experience hereof from the remainders of it ſtill abiding in them? And two things are included in this expreſſion: (1.) An ineptitude unto any actings towards that end. Whatever elſe the heart can do of itſelf, in things natural or civil, in outward things, as to the end of living unto God, it can, of itſelf, without his grace, do no more than a ſtone can do of itſelf, unto any end whereunto it may be applied. (2.) An obſtinate ſtubborn oppoſition unto all things conducing unto that end. Its hardneſs or obſtinacy, in oppoſition to the pliableneſs of an heart of fleſh, is principally intended in this expreſſion. And in this ſtubborneſs of the heart conſiſts all that repugnancy to the grace of God, which is in us by nature,

and whence all that reſiſtance doth ariſe, which ſome ſay is always ſufficient to render any operation of the Spirit of God by his grace fruitleſs.

SECT. 46.—(3.) This heart, that is, this impotency and enmity which is in our natures unto converſion and ſpiritual obedience, God ſays, * *He will take away;* that is, he will do ſo in them who are to be converted according to the purpoſe of his will, and whom he will turn unto himſelf. He doth not ſay that he will endeavour to take it away, nor that he will uſe ſuch or ſuch means for the taking of it away, but abſolutely that he will *take it away.* He doth not ſay, that he will perſuade with men to remove it, or do it away, that he will aid and help them in their ſo doing; and that ſo far, as that it ſhall wholly be their own fault if it be not done, which no doubt it is, where it is not removed; but, poſitively, that he himſelf will take it away. Wherefore the act of taking it away, is the act of God by his grace, and not the act of our wills, but as they are actuated thereby; and that ſuch an act as whoſe effect is neceſſary. It is impoſſible that God ſhould *take away the ſtony heart*, and yet the *ſtony heart not be taken away.* What therefore God promiſeth herein, in the removal of our natural corruption, is as unto the event infallible, and as to the manner of operation irreſiſtible.

SECT. 47.—(4.) As what God taketh from us in the cure of our original diſeaſe, ſo what he beſtoweth on us, is here alſo expreſſed; and this is a new heart and a new ſpirit. *I will give you a new heart.* And withal it is declared what benefit we do receive thereby. For thoſe who have this new heart beſtowed on them, or wrought in them, they do actually, by virtue thereof, *fear the Lord, and walk in his ways.* For ſo it is affirmed in the teſtimonies produced, and no more is required thereunto,

* Hæc Gratia quæ occulte humanis cordibus divina largitate tribuitur, a nullo duro corde reſpuitur; Ideo quippe tribuitur, ut cordis durities primitus auferatur —Auguſt. de Prædeſt. Sanctor, cap 8.

as nothing leſs will effect it. There muſt therefore be in this new heart, thus given us, a principle of all holy obedience unto God, the creating of which principle in us is our converſion to him; for God doth *convert us, and we are converted.* And how is this new heart communicated unto us? *I will*, ſaith God, *give them a new heart;* that is, it may be, he will do what is to be done on his part, that they may have it. But we may refuſe his aſſiſtance, and go without it. *No*, ſaith he, *I will put a new ſpirit within them;* which expreſſion is capable of no ſuch limitation or condition. And, to make it more plain yet, he affirms, that he will *write his law in our hearts.* It is confeſſed, that this is ſpoken with reſpect unto his *writing of the law of old in tables of ſtone.* As then he wrote the letter of the law in the tables of ſtone, ſo that thereon and thereby, they were actually engraven therein; ſo, by writing the law, that is, the matter and ſubſtance of it in our hearts, it is as really fixed therein, as the letter of it was of old in the tables of ſtone. And this can be no otherwiſe, but in a principle of obedience and love unto it, which is actually wrought of God in us. And the aids or aſſiſtances which ſome men grant, that are left unto the power of our own wills to uſe or not to uſe, have no analogy with the writing of the law in tables of ſtone. And the end of the work of God deſcribed, is not a power to obey, which may be exerted or not, but it is actual obedience in converſion, and all the fruits of it. And if God doth not in theſe promiſes declare a real efficiency of internal grace, taking away all repugnancy of nature unto converſion, curing its depravation actually and effectually, and communicating infallibly a principle of ſpiritual obedience, I know not in what words ſuch a work may be expreſſed. And whatever is excepted as to the ſuſpending of the efficacy of this work upon conditions in ourſelves, it falls immediately into groſs and ſenſible contradictions. And an eſpecial inſtance of this work we have, Acts xvi. 14.

Sect. 48.—A third argument is taken from the ſtate

and condition of men, by nature, before deſcribed. For it is ſuch, as that no man can be delivered from it, but by that powerful, internal, effectual grace, which we plead; ſuch as wherein the mind and will of man can act nothing in or towards converſion to God, but as they are actuated by grace. The reaſon why ſome deſpiſe, ſome oppoſe, ſome deride the work of the Spirit of God in our regeneration or converſion, or fancy it to be only an outward ceremony, or a moral change of life and converſation, is their ignorance of the corrupted and depraved eſtate of the ſouls of men in their minds, wills, and affections by nature. For if it be ſuch as we have deſcribed, that is ſuch as in the ſcripture it is repreſented to be, they cannot be ſo brutiſh as once to imagine that it may be cured, or that men may be delivered from it, without any other aid but that of thoſe rational conſiderations, which ſome would have to be the only means of our converſion to God. We ſhall therefore enquire what that grace is, and what it muſt be whereby we are delivered from it.

SECT. 49.—1. It is called a vivification or quickening. We are *by nature dead in treſpaſſes and ſins*, as hath been proved, and the nature of that death at large explained. In our deliverance from thence, we are ſaid to be quickened, Eph. v. 5. Though dead, we hear the voice of the Son of God, and live, John v. 25. Being made alive unto God through Jeſus Chriſt, Rom. vi. 11. Now, no ſuch work can be wrought in us, but by an effectual communication of a principle of ſpiritual life, and nothing elſe will deliver us. Some think to evade the power of this argument, by ſaying that all theſe expreſſions are metaphorical, and arguings from them are but fulſome metaphors. And it is well if the whole goſpel be not a metaphor unto them. But if there be not an impotency in us, by nature, unto all acts of ſpiritual life, like that which is in a dead man unto the acts of life natural, if there be not an alike power of God required unto our deliverance from that condition, and the work-

ing in us a principle of ſpiritual obedience, as is required unto the raiſing of him that is dead, they may as well ſay, that the ſcripture ſpeaks not truly, as that it ſpeaks metaphorically. And that it is almighty power, the exceeding greatneſs of God's power that is put forth and exerciſed herein, we have proved from Eph. i. 18, 19. Col. ii. 12, 13. 2 Theſſ. i. 11. 2 Peter i. 3. And what do theſe men intend by this quickening, this raiſing us from the dead by the power of God? A perſuaſion of our minds by rational motives taken from the word, and the things contained in it? But was there ever heard of ſuch a monſtrous expreſſion, if there be nothing elſe in it? What could the holy writers intend by calling ſuch a work as this by a *quickening of them who were dead in treſpaſſes and ſins, through the mighty power of God*, unleſs it were by a noiſe of inſignificant words, to draw us off from a right underſtanding of what is intended? And it is well if ſome are not of that mind.

Sect. 50.—(2.) The work itſelf wrought, is our regeneration. I have proved before, that this conſiſts in a new ſpititual ſupernatural vital principle or habit of grace infuſed into the ſoul, the mind, will, and affections, by the power of the Holy Spirit, diſpoſing and enabling them in whom it is, unto ſpiritual, ſupernatural, vital acts of faith and obedience. Some men ſeem inclined to deny all habits of grace. And on ſuch a ſuppoſition a man is no longer a believer, than he is in the actual exerciſe of faith. For there is nothing in him from whence he ſhould be ſo denominated. But this would plainly overthrow the covenant of God, and all the grace of it. Others expreſsly deny all gracious ſupernatural infuſed habits, tho' they may grant ſuch as are or may be acquired by the frequent acts of thoſe graces or virtues whereof they are the habits. But the ſcripture giveth us another deſcription of this work of regeneration; for it conſiſts in the *renovation of the image of God in us*, Eph. iv. 23, 24. Be *renewed in the ſpirit of your mind, and put on that new man, which after God is created in righteouſneſs and true holineſs*. That Adam, in innocen-

cy, had a ſupernatural ability of living unto God, habitually reſiding in him, is generally acknowledged. And although it were eaſy for us to prove, that whereas he was made for a ſupernatural end, namely, to live to God, and to come to the enjoyment of him, it was utterly impoſſible that he ſhould anſwer it, or comply with it, by the mere ſtrength of his natural faculties, had they not been endued with a ſupernatural ability, which, with reſpect unto that end, was created with them and in them. Yet we will not contend about terms. Let it be granted, that he was created in the *image of God*, and that he had an ability to fulfil all God's commands, and that in himſelf, and no more ſhall be deſired. This was loſt by the fall. When this is denied by any it ſhall be proved. In our regeneration there is a renovation of this image of God in us; *renewed in the ſpirit of our minds*. And it is renewed in us by a creating act of almighty power, which, after God, or according to his likeneſs, *is created in righteouſneſs and true holineſs*. There is therefore in it an implantation of a new principle of ſpiritual life, of a life unto God in repentance, faith, and obedience, or univerſal holineſs, according to goſpel-truth, or the truth which came by Jeſus Chriſt, John i. 18. And the effect of this work is called *Spirit*, John viii. 5. *That which is born of the Spirit is ſpirit*. It is the Spirit of God of whom we are born; that is, our new life is wrought in us by his efficiency. And that which in us is ſo born of him, *is ſpirit;* not the natural faculties of our ſouls, they are once created, once born, and no more; but a new principle of ſpiritual obedience, whereby we live unto God. And this is the product of the internal immediate efficiency of grace.

SECT. 51.—This will the better appear, if we conſider the faculties of the ſoul diſtinctly, and what is the eſpecial work of the Holy Spirit upon them in our regeneration or converſion to God: (1.) The leading conducting faculty of the ſoul is the mind or underſtanding. Now, this is corrupted and viciated by the fall, and how it continues

depraved in the ſtate of nature, hath been declared before. The ſum is, that it is not able to diſcern ſpiritual things in a ſpiritual manner; for it is poſſeſſed with ſpiritual blindneſs or darkneſs, and is filled with enmity againſt God and his law, eſteeming the things of the goſpel to be fooliſhneſs, becauſe it is alienated from the life of God through the ignorance that is in it. We muſt therefore enquire what is the work of the Holy Spirit on our minds in turning of us to God, whereby this depravation is removed, and this vicious ſtate cured; whereby we come to ſee and diſcern ſpiritual things in a ſpiritual manner; that we may ſavingly know God and his mind as revealed in and by Jeſus Chriſt. And this is ſeveral ways declared in the ſcripture.

Sect. 52.—(1.) He is ſaid to give us an underſtanding, 1 John v. 20. *The Son of God is come, and hath given us an underſtanding, that we may know him that is true;* which he doth by his Spirit. Man, by ſin, is become like the *beaſts that periſh, which have no underſtanding*, Pſal. xlix. 12, 20. Men have not loſt their natural intellective faculty or reaſon abſolutely; it is continued to them with the free though impaired uſe of it, in things natural and civil. And it hath an advance in ſin. Men are *wiſe to do evil.* * But it is loſt as to the eſpecial uſe of it in the ſaving knowledge of God and his will; to do *good they have no knowledge*, Jer. iv. 22. For, naturally, *there is none that underſtandeth, that ſeeketh after God*, Rom. iii. 17. It is corrupted, not ſo much in the root and principle of its actings, as with reſpect unto their proper object, term, and end. Wherefore, although this giving of an underſtanding, be not the creating in us a-new of that natural faculty; yet it is that gracious work in it, without which that faculty in us, as depraved, will no more enable us to know God

* Prorſus ſi Dei adjutorium defuerit, nihil boni agere poteris; agis quidem illo non adjuvante libera voluntate, ſed male; ad hoc idonea eſt Voluntas tua quæ vocatur libera, et male agendo fit damnabilis ancilla.—Auguſt. Serm. 13 de Verb. Apoſtol.

ſavingly, than if we had none at all. The grace therefore here aſſerted, in the giving of an underſtanding, is the cauſing of our natural underſtandings to underſtand ſavingly. This David prays for, Pſal. cxix. 34. *Give me underſtanding, and I ſhall keep thy law.* The whole work is expreſſed by the apoſtle, Eph. i. 16, 17, 18. *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the ſpirit of wiſdom and revelation in the knowledge of him; the eyes of your underſtanding being opened, that you may know what is the hope of his calling*, &c. That the ſpirit of wiſdom and revelation, is the Spirit of God working thoſe effects in us, we have before evinced. And it is plain, that the revelation here intended is ſubjective, in the enabling us to apprehend what is revealed, and not objective in new revelations which the apoſtle prayed not that they might receive. And this is further evidenced by the enſuing deſcription of it, *the eyes of your underſtanding being opened.* There is an eye in the underſtanding of man; that is, the natural power and ability that is in it to diſcern ſpiritual things. But this eye is ſometimes ſaid to be blind, ſometimes to be darkneſs, ſometimes to be ſhut or cloſed. And nothing but the impotency of our minds to know God ſavingly, or diſcern things ſpiritually when propoſed unto us, can be intended thereby. It is the work of the Spirit of grace to open this eye, Luke iv. 18. Acts xxvi. 18. * And this is the powerful effectual removal of that depravation of our minds, with all its effects, which we

* Erat Lux vera quæ illuminat omnem hominem venientem in hunc mundum; quod ideo dictum eſt, quia nullus hominum illuminatur, niſi illo lumine Veri atis quod Deus eſt, ne quiſquam putaret ab eo ſe illuminari a quo aliquid audit ut diſcat; non dico ſi quenquam magnum hominem ſed nec ſi angelum ei contingat habere Doctorem. Adhibetur enim ſermo Veritatis extrinſecus vocis miniſterio corporali; Verumtamen neque qui plantat eſt aliquid, neque qui rigat; ſed qui incrementum dat Deus. Audit quippe homo dicentem vel hominem vel angelum, ſed ut ſentiat et cognoſcat verum eſſe quod dicitur, illo lumine intus mens aſpergitur quod æternum manet, quod etiam in tenebris lucet.——Auguſt. de peccator. Merit. et Remiſſ. lib. 1. cap. 25.

before deſcribed. And how are we made partakers hereof? It is of the gift of God, freely and effectually working of it: For, (1.) He *gives us the ſpirit of wiſdom and revelation* to that end. And, (2.) Works the thing itſelf in us. He gives *us an heart to know him,* Jer. xxiv. 7. without which we cannot ſo do, or he would not himſelf undertake to work it in us for that end. There is therefore an effectual, powerful, creating act of the Holy Spirit put forth in the minds of men in their converſion unto God, enabling them ſpiritually to diſcern ſpiritual things, wherein the ſeed and ſubſtance of divine faith is contained.

Sect. 53.—2. This is called the *renovation of our minds; renewed in the ſpirit of our minds*, Eph. iv. 23. which is the ſame with being *renewed in knowledge*, Col. iii. 10. And this renovation of our minds hath in it a transforming power to change the whole ſoul into an obediential frame towards God, Rom. xii. 2. And the work of renewing our minds is peculiarly aſcribed unto the Holy Spirit, Titus iii. 5. *The renewing of the Holy Ghoſt.* Some men ſeem to fancy, yea, to declare, that there is no ſuch depravation in or of the mind of man, but that he is able, by the uſe of his reaſon, to apprehend, receive, and diſcern thoſe truths of the goſpel which are objectively propoſed unto it. But of the uſe of reaſon in theſe matters, and its ability to diſcern and judge of the ſenſe of propoſitions, and force of inferences in things of religion, we ſhall treat afterwards. At preſent, I only enquire whether men unregenerate be of themſelves able ſpiritually to diſcern ſpiritual things, when they are propoſed unto them in the diſpenſation of the goſpel, ſo as their knowledge may be ſaving in and unto themſelves, and acceptable unto God in Chriſt, and that without any eſpecial internal effectual work of the Holy Spirit of grace in them and upon them? If they ſay they are, as they plainly plead them to be, and will not content themſelves with an aſcription unto them of that notional doctrinal knowledge, which none deny

them to be capable of, I desire to know, to what purpose are they said to be renewed by the Holy Ghost; to what purpose are all those gracious actings of God in them before recounted? He that shall consider what, on the one hand, the scripture teacheth us concerning the blindness, darkness, impotency of our minds with repect unto spiritual things when proposed unto us, as in the state of nature; and, on the other, what it affirms concerning the work of the Holy Ghost in their renovation and change, in giving them new power, new ability, a new active understanding, will not be much moved with the groundless confident unproved dictates of some concerning the power of reason in itself to apprehend and discern religious things, so far as we are required in a way of duty. This is all one as if they should say, that if the sun shine clear and bright, every blind man is able to see.

SECT. 54.—God herein is said to communicate a light unto our minds, and that so, as that we see by it, or perceive by it, the things proposed unto us in the gospel usefully and savingly; 2 Cor. iv. 6. *God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* Did God no otherwise work on the minds of men, but by an external objective proposal of truth unto them, to what purpose doth the apostle mention the almighty act of creating power, which he put forth and exercised in the first production of natural light out of darkness? what allusion is there between that work, and the doctrinal proposal of truth to the minds of men? It is therefore a confidence not to be contended with, if any will deny that the act of God in the spiritual illumination of our minds, be not of the same nature as to efficacy and efficiency, with that whereby he created light at the beginning of all things. And because the effect produced in us is called light, the act itself is described by shining. God hath shined into our hearts, that is, our minds, so he conveys light unto them by an act of

omnipotent efficiency. And as that which is ſo wrought in our minds is called light, ſo the apoſtle leaving his metaphor, plainly declares what he intends hereby; namely, the *actual knowledge of the glory of God in the face of Jeſus Chriſt;* that is, as God is revealed in Chriſt by the goſpel, as he declares, ver. 4. Having therefore, (1.) Compared the mind of man by nature with a reſpect unto a power of diſcerning ſpiritual things, to the ſtate of all things under darkneſs before the creation of light. And, (2.) The powerful working of God in illumination, unto the act of his omnipotency in the production or creation of light natural, he aſcribes our ability to know, and our actual knowledge of God in Chriſt unto his real efficiency and operation. And theſe things in part direct us towards an apprehenſion of that work of the Holy Spirit upon the minds of men in their converſion unto God, whereby their depravation is cured, and without which it will not ſo be. By this means, and no otherwiſe, do we who were darkneſs become light in the Lord, or come to know God in Chriſt ſavingly, looking into and diſcerning ſpiritual things with a proper intuitive ſight, whereby all the other faculties of our ſouls are guided and influenced unto the obedience of faith.

Sect. 55.—It is principally with reſpect unto the will, and its depravation by nature, that we are ſaid to be dead in ſin. And herein is ſeated that peculiar obſtinacy, whence it is that no unregenerate perſon doth, or can anſwer his own conviction, or walk up unto his light in obedience. For the will may be conſidered two ways. (1.) As a rational vital faculty of our ſouls. (2.) As a * free principle, freedom being of its eſſence or nature. This therefore, in our converſion to God, is renewed by the Holy Ghoſt, and that by an effectual implantation in it, of a principle of ſpiritual life and ho-

* Libertas ſine Gratia nihil eſt niſi contumacia; non libertas. Auguſt. Epiſt. 89.

lineſs, in the room of that original righteouſneſs which it loſt by the fall. That he doth ſo, is proved by all the teſtimonies before inſiſted on: (1.) This is its renovation as it is a rational vital faculty; and of this vivification ſee before. (2.) As it is a free principle, it is determined unto its acts in this caſe by the powerful operation of the Holy Ghoſt, without the leaſt impeachment of its liberty or freedom, as hath been declared. And that this is ſo, might be fully evinced, as by others, ſo by the enſuing arguments: For (1.) If the Holy Ghoſt doth not work immediately and effectually upon the will, producing and creating in it a principle of faith and obedience, infallibly determining it in its free acts, then is all the glory of our converſion to be aſcribed unto ourſelves, and we make ourſelves therein, by the obedential actings of our own free-will to differ from others who do not ſo comply with the grace of God; which is denied by the apoſtle, 1 Cor. iv. 7. Neither can any purpoſe of God concerning the converſion of any one ſoul be certain and determinate, ſeeing after he hath done all that is to be done, or can be done towards it, the will remaining undetermined may not be converted, contrary to thoſe teſtimonies of our Saviour, Romans viii. 28. Matth xi. 25, 26. John vi. 37. Neither can there be an original infallibility in the promiſes of God made to Jeſus Chriſt, concerning the multitudes that ſhould believe in him; ſeeing it is poſſible no one may ſo do, if it depends on the undetermined liberty of their wills whether they will or no. And then alſo muſt ſalvation of neceſſity be of *him that willeth, and of him that runneth, and not of God that ſhews mercy on whom he will have mercy*, contrary to the apoſtle, Rom. ix. 15, 16. And the whole efficacy of the grace of God, is made thereby to depend on the wills of men, which is not conſiſtent with our being the *workmanſhip of God created in Chriſt Jeſus unto good works*, Eph. ii. 10. Nor, on this ſuppoſition, do men know what they pray for, when they pray for their own or other mens converſion

to God, as hath been before declared. There is therefore neceſſary, ſuch a work of the Holy Spirit upon our wills, as may cure and take away the depravation of them before deſcribed, freeing us from the ſtate of ſpiritual death, cauſing us to live unto God, determining them in and unto the acts of faith and obedience. And this he doth, whilſt, and as he makes us new creatures, quickens us who are dead in treſpaſſes and ſins, gives us a new heart, and puts a new ſpirit within us, writes his law in our hearts, that we may do the mind of God, and walk in his ways; worketh in us to will and to do, making them who were unwilling and obſtinate, to become willing and obedient, and that freely and of choice.

Sect. 56.—In like manner a prevailing love is implanted upon the affections by the Spirit of grace, cauſing the ſoul with delight and complacency to cleave to God and his ways. This removes and takes away the enmity before deſcribed with the effects of it; Deut. xxx. 6. *The Lord thy God will circumciſe thine heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoul, that thou mayeſt live.* This circumciſion of the heart conſiſts in the putting off the body of the ſins of the fleſh, as the apoſtle ſpeaks, Col. ii. 11. He crucifies the fleſh with the luſts and affections thereof. Some men are inclined to think that all the depravation of our nature conſiſts in that of the ſenſitive part of the ſoul, or our affections. The vanity and folly of which opinion hath been before diſcovered. Yet it is not denied but that the affections are ſignally depraved, ſo that by them principally the mind and will do act thoſe luſts that are peculiarly ſeated in them, or by them, do act according to their perverſe and corrupt inclinations, Gal. v. 24. Jam. i. 14, 15. Wherefore, in the circumciſion of our hearts, wherein the fleſh with the luſts, affections, and deeds thereof, are crucified by the Spirit, he takes from their enmity, carnal prejudices, and depraved inclinations, really though

not abſolutely and perfectly; and inſtead of them, he fills us with holy ſpiritual love, joy, fear, and delight, not changing the being of our affections, but ſanctifying and guiding them by the principle of ſaving-light and and knowledge before deſcribed, and uniting them unto their proper object in a due manner. From what hath been ſpoken in this third argument, it is evident, that the Holy Spirit deſigning the regeneration or converſion of the ſouls of men, worketh therein effectually, powerfully, and irreſiſtibly, which was propoſed unto confirmation.

SECT. 57.—From the whole, it appears that our regeneration is a * work of the Spirit of God, and that not any act of our own, which is only ſo, is intended thereby. I ſay, it is not ſo our own, as by outward helps and aſſiſtance to be educed out of the principles of our natures. And herein is the ſcripture expreſs; for mentioning this work directly with reſpect unto its cauſe, and the manner of its operation in the effecting of it, it aſſigns it poſitively unto God or his Spirit; 1 Pet. i. 3. *God, according to his abundant mercy, hath begotten us again.* James i. 18. *Of his own will begat he us with the word of truth.* John iii. 5, 6, 8. *Born of the Spirit.* 1 John iii. 9. *Born of God.* And, on the other hand, it ex-

* Quis iſtis corda mutavit, niſi qui finxit ſingillatim corda eorum? Quis hujus rigoris duritiem ad obediendi mollivit affectum, niſi qui potens eſt de lapidibus Abrahae filios excitare? Proſp. ad Ruffin. de lib. Arbit.

Ploremus coram Domino qui fecit nos et homines et ſalvos. Nam ſi ille nos fecit homines, nos autem ipſi nos fecimus ſalvos, aliquid illo melius fecimus. Melior enim eſt ſalvus homo quam quilibet homo. Si ergo te Deus fecit hominem et tu te feciſti bonum hominem, quod tu feciſti melius eſt. Noli te extollere ſuper Deum, confitere illi qui fecit te, quia nemo recreat niſi qui creat, nemo reficit niſi qui fecit. Auguſt. de Verbis Apoſt.

Nemo quiſquam hominum ſive ad cogitandum, ſive ad operandum quodcunque bonum poteſt eſſe idoneus; niſi qui fuerit munere gratuito divinæ opitulationis adjutus; ab ipſo namque eſt initium bonæ voluntatis, ab ipſo facultas boni operis, ab ipſo perſeverantia bonæ converſationis. Fulgent. lib. 1. ad Monim.

cludes the will of man from any active intereſt herein; I mean as to the firſt beginning of it. 1 Pet. i. 23. *Born again, not of corruptible ſeed, but of incorruptible by the word of God, which liveth and abideth for ever.* John. i. 13. *Which were born not of blood, nor of the will of the fleſh, nor of the will of man, but of God;* ſee Matth. xvi. 17. Titus iii. 5. Eph. ii 9, 10. It is therefore incumbent on them who plead for the active intereſt of the will of man in regeneration, to produce ſome teſtimonies of ſcriptures where it is aſſigned unto it, as the effect unto its proper cauſe. Where is it ſaid, that a man is born again, or begotten a-new by himſelf? And if it be granted, as it muſt be ſo, unleſs violence be offered not only to the ſcripture, but to reaſon and common ſenſe, that whatever be our duty and power herein, yet theſe expreſſions muſt denote an act of God and not ours, the ſubſtance of what we contend for is granted, as we ſhall be ready at any time to demonſtrate. It is true, God doth command us to circumciſe our hearts, and to make them new. But he doth therein declare our duty, not our power; for himſelf promiſeth to work in us what he requireth of us. And that power which we have, and do exerciſe in the progreſs of this work in ſanctification and holineſs, proceeds from the infuſed principle which we receive in our regeneration: * for all which ends we ought to pray for him according to the example of holy men of old.

* Jam divini amor Numinis, Patris Omnipotentis proliſque beatiſſimæ ſancta communicatio; Omnipotens paraclete Spiritus; Mærentium conſolator clementiſſime, jam cordis mei penetralibus potenti illabere virtute, et tenebroſa quæque laris neglecti latibula, coruſci luminis fulgore pius habitator lætifica, tuique roris abundantia, longo ariditatis marcentia ſqualore, viſitando fœcunda.

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